

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

VOL. LXXII

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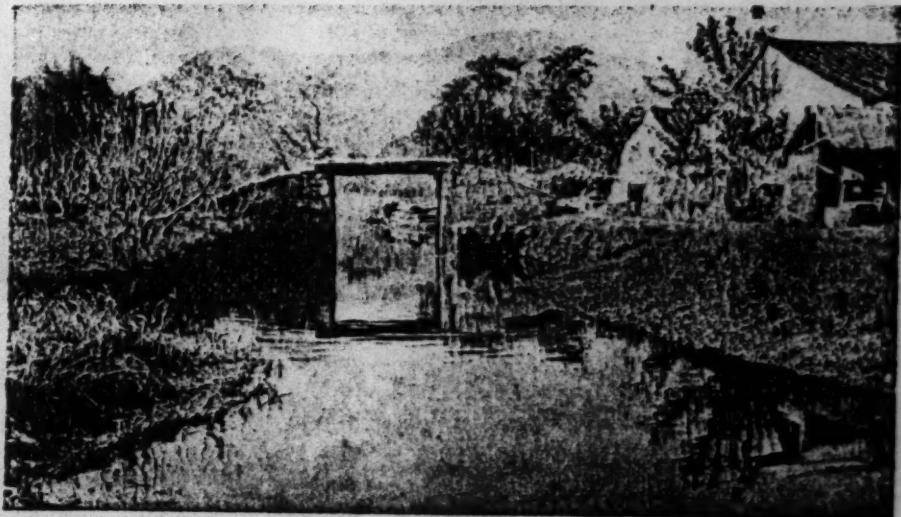
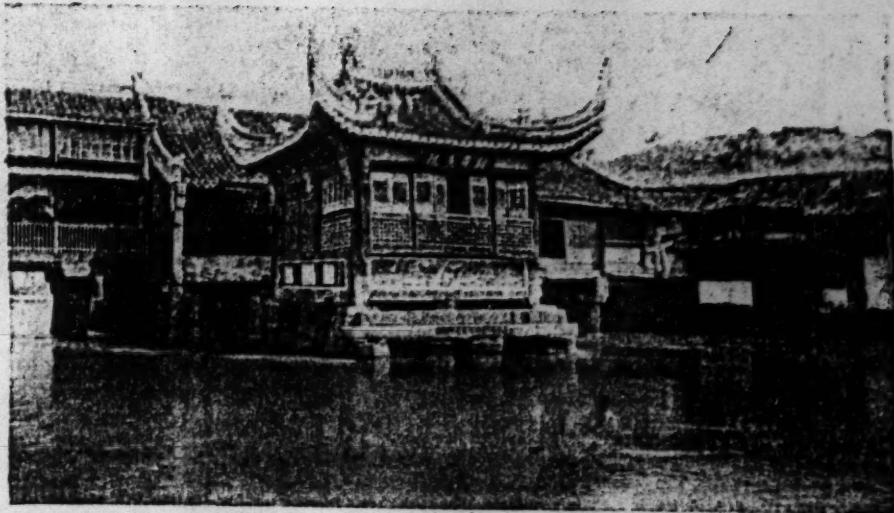
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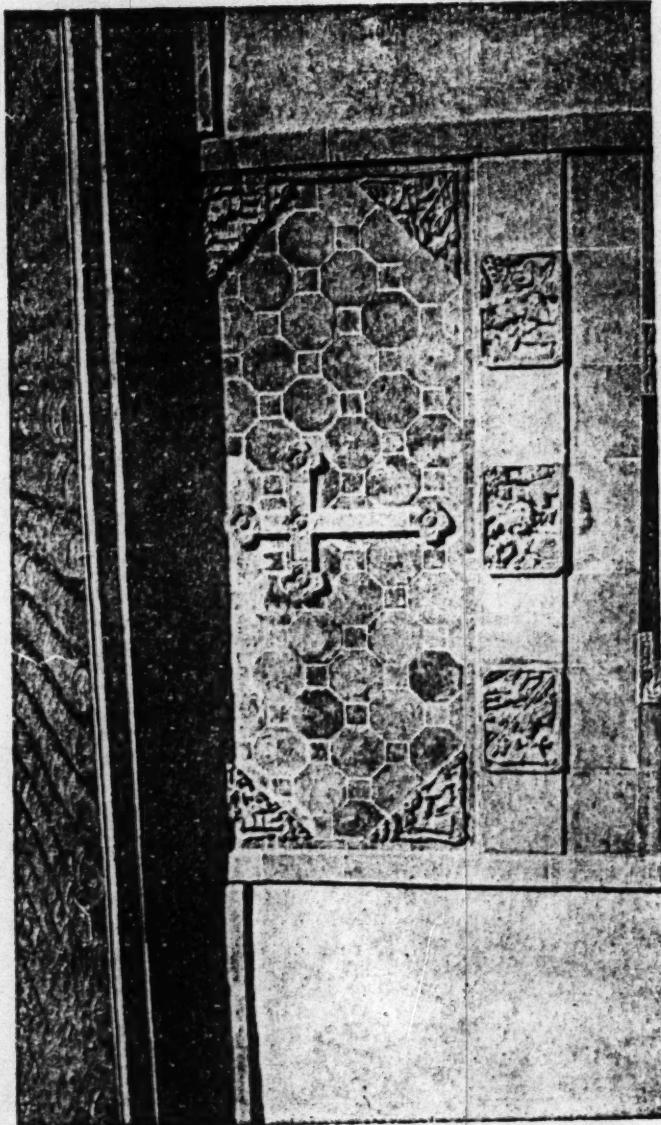
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VOL. LXXII

February, 1941

No. 2

EDITORIAL

GOD IN A WORLD AT WAR

In Britain there is a popular series of books called Penguin Series that are sold at a low price. A recent Penguin Special is entitled "God in a World at War" by John Hadham. Surely the fact that this book has been published recently indicates that there is a popular interest in religion. In such a time of crisis as this, men and women are driven to ask searching questions such as "Is there a God?", "If there is a God, why does he allow this war?" For Christians in war-torn China this book has a useful message, and so its main thesis is presented here.

God.

It must be clearly understood that the author is not writing in theological terms. In his preface he says, "My aim is to show God the worker—God in his shirt-sleeves, if you will—getting on with his job. It is in this more prosaic activity that I hope that these words will help." We are told that God is a person. Human terms are the only terms which are real to our experience, and so that is why we can best think of God in personal terms. But, we must bring such terms up to date using terms which relate God to our personal conception of human nature, of science and of political and social thought. To think of God as a person will magnify our conception of him as we realise the wonders of our world. *God knows about human nature* because for 30 years He lived a human life sharing in

human joys and sufferings. *God lives in a world of realities* allowing us to use our own free will. It is His responsibility that we are the kind of men we are. But if we are to rise to the full height of our destiny and achieve a life worth all our suffering, we need to collaborate with God. "God made a world in which the basis of progress and the key to true success was cooperation between himself and His creatures." This definitely implies that God can work out His purposes through the natural laws of this world. However, if we are feeling discouraged and have doubts or despair we should remember that when God lived on earth as Jesus Christ He apparently met a defeat, but this became in reality a victory which created the Christian church. "No power can make God lay down His arms. No defeat is final for him or for those who are trying to do His Will." Closer cooperation with God will bring us nearer to perfection.

God and Civilization.

Now we turn to consider God's purposes and methods in our present state of civilization. Though human nature may not change much, the standards of human conduct do change continually. At the beginning of this century the common belief was that God was only interested in the souls of men. Nowadays, however, the view is taken that God is interested in the lives of men, in their health and education and in the development of their whole personalities. God is vitally interested in the progress that has been made in the enrichment of life through the medium of modern science and by international cooperation. So today we can see that the saints of recent generations have contributed to our knowledge of the greatness of God. "God definitely made a world in which societies should grow not by all thinking alike, but by each bringing to the whole the contribution which he makes by being allowed freedom to think individually. Totalitarian rule can concentrate and direct enormous power, as we are discovering too late. But it cannot produce a creative society." We have to remember that as our intelligence is limited we are not able to see the whole picture that is being built up. We can only advance step by step and our progress may be slow, but the important point is to keep our planning and progress in line with the purposes of God. Let us not be dismayed by temporary set-backs. The efficiency which Germany created and by which her armies has swept through country after country is not the form of efficiency which assists progress of society from the standpoint of God. We can see that the attack of the totalitarian states on religion is because they realise the church of God claims the loyalty of men to a moral power that is greater than the ideal totalitarian states. The author is quite frank in his belief that God is not interested in the preservation of an old order of things when that old order is bad. He bluntly states "If the three new social forms of the present age offer no prospect for the future, we must beware of thinking that we can go back to things as they were. We are not fighting for the social and economic order of 1939 England, or the Democracy of the bought seat and the Party Whip". God is hoping to bring a new

world out of the agony of the passing of the old, but the old is passing, whether we help God to bring in the new world, or through idleness and selfishness allow ourselves to fall into chaos. Nothing can bring it back. Nothing can make it work again. This part of his book is most helpful and challenging. He claims that the British peoples have been summoned to be the centre of new hope as they are fighting in the interests of a juster social order and of more freedom for the ordinary man. The purposes of God will surely be better served by a society which is founded on right rather than on might. He draws attention to the fact that this conception also includes the belief that such an order of society would be of benefit to the German and Italian people and calls on us to see to it that selfishness, hatred, and longing for pure revenge which destroyed the last warsettlement shall not decide the issue again.

God and the Individual.

This book again and again strives to portray God as intelligent, hard working and ready to help us even to the end. He warns us that God has no intention of being used as an automatic substitute for the powers which He has given to us and which He expects us to use for ourselves. "God is not impressed by our always running to him for help; neither is he impressed by our belief that we are completely able to look after our own affairs without any assistance or collaboration from him." The key to the situation is to realise that the main interest of God is to get His work done. This can be accomplished by using the highest virtues. "We are so accustomed to dissociating character from work that we forget this. A man may be a good electrician and beat his wife. From God's point of view the harm he does in beating his wife probably outweighs the good he does as an electrician. The message with which God-in-a-human-life began his preaching was positive not negative. We translate it 'repent for the kingdom of heaven is at hand,' but the first word means "change your way of looking at things." It is a call to new activities, not a demand for regret for old ones—although that element will come in."

Prayer in Wartime.

With reference to prayer in wartime we must set our prayers against the background of the reality of the struggle between God and evil. We should pray first that the subject of our prayer may serve as a true ally of God in all He does hoping that as soldier or civilian he may carry on life and work without a spirit of bitter hatred and revenge. It is right to pray also that strength of will and courage be given to those whom we love when they are facing danger. Then we should follow with prayers for the safety of the lives of these individual friends. "If our prayers are to be effective cooperation with God, we must constantly work to understand better what God's conflict is. God is fighting to save the world from a hideous tyranny. He is perfectly capable of so guiding us that we

could make a 'land fit for heroes to live in.' He knows exactly how it could be done; knows the first steps to take, the pitfalls to avoid. All he needs is men to cooperate with him, men equipped with the knowledge to understand, the will to act, and the courage to see big visions. If he finds such men among us, we can be confident that his help will be with us also in the actual battle."..... Let us remember, however, that "God is not an automatic machine producing a slab of toffee to anyone who puts in any coin of the right size and weight. He accepts those offers of cooperation which serve his purpose."

The conclusion of all this is that during this time of war we need to rediscover God and to proclaim him in terms which this generation can understand. We must proclaim how man can cooperate with God. It is the proclamation of the competency of God to guide us as a nation at this actual moment that should be the centre of the national message of the churches today. Continually we have to proclaim that God is involved in this conflict and that we can be on His side and draw on His power, as we cooperate in His purposes. God does not like nor favour war. He is a God of love but He has to accept the present situation and wait for men to return to Him. In dealing with the German people also we must try to reach their hearts and minds. "Like the ordinary man, God would never have made war his method of dealing with National Socialism; but like the ordinary man, now that war has come, he is concerned with the saving of his world from the domination of a perverted and brutal conception of the rights of mere material power." God in this world at war needs us, as we need Him.

"We must not try again to build such a society without God at its centre. For the rediscovery of God means the rediscovery of a purpose in life, and the rebirth of hope for the future. And with the discovery of a purpose in life, self-sacrifice has some meaning and the hardest conflict becomes worth-while."

.....

It is hoped that readers will send in comments on the dramatization of the message of Hosea as presented in this issue. We know that some of our readers are interested in using dramatic methods in presenting the Gospel message. Attention is also drawn to the material in our Educational News.—*Ed.*

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New Trends in Christian Education

CHESTER S. MIAO

MANY changes have taken place in Christian education in China during the last three years. We may call them new trends in Christian education. Whether they are of temporary nature or will remain more or less permanently after the present conflict is over, only time will tell. But we are sure of one thing, that is, many of the changes will have far-reaching affects upon the future of Christian education in this land.

In the following paragraphs, an attempt has been made to mention a few of these changes and to point out at the same time some of their significant implications. It is sincerely hoped that those interested in as well as responsible for Christian education in China will not take a "look and see" attitude or a laissez faire policy but will face the whole range of new trends squarely and study any readjustments that are imperative. This is a time that calls for first class statesmanship in Christian education in this land.

First, let us consider the moving of Christian schools from large commercial and political centers to small interior cities. Before the war there was a concentration of Christian schools and colleges in such large cities as Canton, Foochow, Amoy, Swatow, Nanking, Changsha and Chungking, etc. Now they have been scattered far and wide. With the exception of those moved into the International Settlement, Shanghai, in East China, and into Hongkong and Macao in South China, a large number have moved into small interior hsien cities or towns in the same province or in other provinces where living conditions are much more simple and educational facilities are much more limited.

When we consider the innumerable difficulties met in migration and in many cases heavy sacrifices made both by faculty and students, we know it is the hope and faith that has sustained them. But there are some weighty questions that remain to be answered. Shall these schools and colleges settle down in the places where they are now refugeeing or move back to their old campus soon after the war is over? If they should take the former course, what necessary readjustments are to be made to the constituency which they were created to serve and to the new one in their present locality? What desirable changes are to be made in school plant and program so as to meet more adequately the needs of new environment? If they should return to their old campus, should there be some kind of co-ordinated plan in order to avoid duplication and overlapping on one hand and to increase educational efficiency on the other hand? How can this co-ordinated plan be best worked out?

Second, we notice in the last three years a marked growth in co-education. All of the eleven Christian colleges have more women students enrolled in 1939-40 than in 1936-37. The percentage of men and women students in the academic year before the war was 73 and 27 respectively, whereas in the academic year 1939-40 the percentage has changed to 68 and 32 respectively. Most of the increases take place in the junior colleges. Women students in the Freshmen year

have increased from 26% to 34% and in the Sophomore year from 26% to 31%. Among the middle schools, the increase can be best illustrated by the following figures:—

	No. of Schools	% of Students S. M. S.	% of Students J. M. S.
1932-33	30	12%	20%
1933-34	43	13%	26%
1934-35	43	14%	25%
1935-36	54	18%	27%
1936-37	66	23%	31%
1938-39	71	37%	39%
1939-40	70	40%	41%

Here are at least three major problems worthy for our careful consideration. First, the future policy of schools founded independently by general boards and women's boards of same missions. When one boys' school has already become co-educational, should the women's board of the same mission continue to maintain a separate girls' school in the same city? What will be the effective forms of closer co-operation? and how can that be worked out satisfactorily? Second, the necessity of providing some kind of specific program and courses of study for women students in co-educational institutions. It is true that present day girls prefer to do exactly the same sort of things as their boy schoolmates are doing. But is it not the business of Christian educators to take both long and broad views of the problem and do whatever is good and vital for boys and girls in new China? Then, there is the problem of women teachers in co-educational institutions. College statistics along this line are not available. However one gets the general impression that the co-educational Christian colleges are still well dominated by men teachers in spite of the fact that women students have increased considerably during the last three years. In the middle schools, 16% or 197 out of 1,207 were women teachers in co-educational institutions in 1936-37, whereas in 1939-40 the percentage of women teachers were 20%. This increase does not keep apace with the rapid increase of girl students which is 12%. Wherein lie the difficulties? How to overcome them?

Third, it is much more expensive to run schools now than in those pre-war days. This involves heavy expenses in migration as well as high cost of living. Fortunately in the last three years the Christian colleges have special emergency funds given very generously by Christian friends in North America and England besides their regular annual contribution from abroad. So in a way, the Christian colleges are much better off than all other private colleges in this land. Their chief concern is how long can they count on financial assistance from abroad. If foreign money stops to come in, how can they maintain their work effectively?

The middle school situation is most precarious. In the academic year before the war, the average income from tuition and other educational fees per school was CN\$12,110. In the last academic year, 1939-40, the average income per school from tuition and other educational fees was CN\$12,121. The average income from mission appropriations is CN\$2,849 or only one fourth of the income from

tuition and other educational fees. 56 of 183 schools reporting have received nothing from missions. It is also significant to note that according to last year's statistics 42% of six-year middle schools are in the tuition-income-group of CN\$500-5,000, 19% in the group of CN\$5,000-10,000, 21% in the group of CN\$10,000-20,000, and 18% in the group of CN\$20,000-70,000 and more. Among the junior middle schools, 64% belong to the group of \$500-3,000 and 31% to the group of \$3,000-10,000.

As a result of inadequate total income, Christian middle schools—large as well as small—are facing a great crisis. On the one hand their teachers are very much underpaid. Schools are therefore in danger of either losing their best teachers or driving their teachers to seek outside employments as a means to supplement their regular income. Both courses will very seriously cripple the educational efficiency of our middle schools. On the other hand, suffering from inadequate compensation on the part of teachers now in service tends to discourage many a youth to enter into the teaching profession as their life work. The Church and missions as well as the Christian colleges and universities ought to ask themselves: for how long should they tolerate such kind of situation among Christian middle schools? What should be done to cope with the situation? Should both the church and missions have a more positive and radical policy governing their middle schools? If so, what should it be?

Fourth, there is some noticeable shift of interest among college students in their major courses of study. According to the college statistics for the academic year 1936-37, the largest students-major-group was chemistry, the second largest group agriculture, the third largest group economics, the fourth biology and the fifth pre-medicine and medicine. According to 1939-40 statistics, the first largest group is economics, the second largest group chemistry, the third largest group engineering, the fourth education and the fifth pre-medicine and medicine. At the same time there is an attempt on the part of certain colleges to install new departments of applied science such as engineering and industrial chemistry. Arts have somehow fallen into the pale background.

This course of change is easily understandable when we remember the enormous physical handicaps against which China has been struggling all these years. But for Christian educators, it is highly important to guard against certain extremes or dangers. It is true that China needs all the assistance modern applied sciences can give, but she needs also pure science that advances applied sciences and broad cultural education that will enrich the life and outlook of her future leaders. Should our Christian higher education follow exactly the same program of government colleges and universities? With our limited resources how can we do our job well and thoroughly?

Majoring in education presents another practical difficulty at the present time when the government attempts to monopolize teacher training. What attitude should we take toward this policy? How can Christian schools under new circumstances secure the kind of teachers they want?

Students' growing interest in religion, especially in Christianity, may be called the fifth new trend. Prof. Stanton Lautenschlager of Cheeloo University, who has done a great deal of evangelism among students during the last few years, said in his article in the 1938-39 Christian Year Book, "Everywhere open doors challenge the Church. Everywhere students are ready for the Gospel message. During the last eighteen months, in 6000 miles of travel, in 20 universities, we found a universal welcome. Students frankly express doubts, freely ask questions, but there is no opposition and no unfriendly criticism."¹

This interest is also evident among middle school students as indicated by 1939-40 middle school statistics. 43% of the students were taking regular study courses in religion in 1939-40 as compared with 33% in 1936-37. The total church members and inquirers were 42% of an enrolment of 47,040 in 1939-40 whereas in 1936-37 the total were 35% of an enrolment of 46,769. In 1939-40, 93 schools reported 1,278 baptisms whereas in 1936-37, 138 schools reported 2,270 baptisms.

It is interesting to note from the standpoint of psychology that in all these increases senior middle school students seem to be more prominent than junior middle students. The following figures will illustrate the point:

	1939-40		1936-37	
	In S.M.S.	In J.M.S.	In S.M.S.	In J.M.S.
Students taking religious courses	31%	69%	27%	73%
Total church members and inquirers	39%	61%	30%	70%
Baptisms	38%	62%	28%	72%

In a situation like this, the greatest need among Christian middle schools and colleges is to have more qualified men and women to lead and guide students in religious work. Such persons are at present not plentiful in China. They have to be discovered and nurtured. But we hope the churches in the West can send us more well-trained missionaries who have forceful and winsome personalities to help us in strengthening the religious character of our Christian schools and colleges.

We may go on to mention more new trends, but the five mentioned above are sufficient to show the present state of affairs in our Christian schools and colleges. The disruption caused by war is indeed great and painful, but there is no justification for pessimism or even alarm. On the contrary, there is very indication that new doors of opportunities and wider service have been widely opened to our Christian schools and colleges, if they and their constituents know how to make the best use of them.

Furthermore, we believe our Christian schools and colleges are now once more in a somewhat plastic condition. This is therefore the best time to re-study and re-construct their whole policy and program. If we let the present moment go, we are afraid our schools

1. China Christian Year Book, 1938-39, page 140.

and colleges will soon go back to their old way of doing things and will become irretrievably fixed.

It is sincerely hoped all churches and missions that have any educational work at all should see to it that a thorough-going study be made as soon as possible. This will help them not only to give intelligent guidance to their own schools but also to prepare themselves more adequately for larger cooperation whenever the situation demands. "Whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news will preserve it." If we want to preserve and revitalize our Christian schools and colleges, we need to apply this very principle in our task of restudy. What our schools and colleges demand from us is not to lose our lives but to give the very best of our Christian leadership in the great task. We hope and pray that we can all measure up to these God-given opportunities and that our Christian education will enter into another new era of effective service in China.

New Trends in Christian Medical Work

HENRY B. CHU

Present Hospital Status in China.

IN the national plan of medical and health services, hospital beds are provided in a network of hsien health centres which are grouped around a series of provincial hospitals. In estimating the total number of hospital beds required to meet adequately the nation's needs, it should be recognised at the outset that there is no index which can be fixed as a definite standard. Fundamentally, the hospital facilities in any area can only be regarded as adequate if any patient, seeking treatment and being a suitable case for admission, can be hospitalised promptly. There are many factors which will influence the estimation of such bed requirements in any given locality, and it must be realised that there are also several considerations peculiar to China, viz. on the one hand the higher morbidity rate and on the other the reluctance of the poorer classes to enter hospital. In the light of these considerations, the generally quoted international indices of 2 beds per 1,000 of rural population (League of Nations) and 5 beds per 1,000 of general population (American Hospital Association) are only of academic interest. In China the demand for public hospital beds, while it may not have developed yet to any appreciable extent as far as the greater mass of the people are concerned, is bound to increase rapidly with the health education of the people. For purposes of national planning it may be suitable to have in mind some standard as a goal, and it is suggested that the figure of 1 bed per 1,000 of population (or 450,000 beds for the national population of 450,000,000) be considered as such.

Omitting (a) military hospitals and (b) private hospitals which are run for profit or for a reserved clientele, and regarding hospitals with less than 20 beds as health stations or dispensaries, it is estimated that in China to-day there are some 38,000 beds (1 bed per 11,800 of population), as follows:—

	(Hospitals)	(Health Stations)	(beds)
(Government)			
National Health Administration	8	19	1,206
Provincial	29	-	845
Municipal	18	-	2,037
Hsien	-	494	6,446
Others	5	1	369
	—	60	514
			10,903
(Non-Governmental)			
Mission (Protestant)	231	5	19,572
(Catholic)	43	255	5,000
Red Cross	19	1	1,330
Others	14	-	1,354
	—	307	261
			27,256
Total	367	775	38,159

To visualise the hoped for development of national health services, one might take an ideal province of 100 hsien. In such a province there would be *100 hsien health centres*, each with 20-40 beds for general emergency cases. Such hsien health centres would act as "outposts" or "feeders" for, say, *20 provincial hospitals*, each of which will serve about 5 hsien health centres and would be a well-equipped general hospital of 100-200 beds. In the provincial capital there should be a *provincial medical centre*, essential units of which will be a first-class hospital of 500-1,000 beds and a medical college, with all necessary facilities for the training of provincial medical and technical personnel and with the most specialised diagnostic equipment. Special hospitals reserved only for isolation purposes will probably have to be foregone for the sake of economy, and all practical purposes could be met by converting certain sections of each provincial hospital when necessary. Further, with a view to economy, it should be remembered that some 10% of cases in all general hospitals can usually be transferred to convalescent homes, with resultant economy and release of their beds for more urgent cases. Convalescent Homes can be built at one-half, equipped at one-third, and maintained at one-third the cost of a general hospital.

Relation of Mission Hospitals to Health Program.

Non-governmental hospitals hold an important place in the existing hospital situation. Five times more numerous than government hospitals, their bed capacity is 70% of the national total. The 230 Protestant mission hospitals with their 20,000 beds are a particularly important group. It is obvious that such hospitals should take their place wherever possible in a co-ordinated national system.

In general non-governmental hospitals are willing to co-operate as links in the national hospital system, the larger as provincial hospitals and the smaller as hsien health centres. In practice the actual form of co-operation must depend on local circumstances and be worked out between these hospitals and the respective provincial health administration. A beginning has already been made along these lines in some provinces, e.g. in Tungchuan, Szechuen, the Friends Mission Hospital has been designated by the Provincial Health

Administration as the official hospital in that hsien. What is required is that every non-governmental hospital of proper standards should be contacted with a view to being thus officially appointed as a provincial hospital or health centre. In a country where hospital facilities are so much below requirements there is no room for wasteful competition and duplication of services.

That there are difficulties one must recognise, but these difficulties are not insurmountable. As a group missionaries are often regarded as conservative and chary of co-operation which they regard as a possible loss of their freedom to perform their evangelistic mission. Technically, mission hospitals have as a rule concentrated almost entirely on curative work with little emphasis on preventive work—a situation which has naturally arisen from the fact that, with their facilities overtaxed to handle sick cases, it is all they can do to treat these without time to spare for preventive work and health education. Many mission doctors, like other clinicians, will readily admit that they need educating themselves in public health work.

On the one hand the great majority of mission hospitals see the importance of co-operating, and are willing to co-operate, with the government health authorities. On the other hand the latter cannot afford not to have the co-operation of these hospitals, as their present health budgets could not cover either the construction or the maintenance of new hospitals to the extent required. The government health authorities have the right to withhold or withdraw the registration of any hospital, but it is hoped that such a right would never have to be exercised. The co-operation of the hospitals, to be successful, must be willing. In facilitating such willing co-operation, the Chinese Medical Association could be of special assistance as a liaison between the two, on the one hand explaining to the hospitals the desire of the government to respect their legitimate interests and on the other hand representing the views of the hospitals to the government. The C.M.A. through its liaison officers and inspectors should be available to smooth over any points which the two parties in any locality find it difficult to settle.

The technical procedure of co-operation, as already indicated, must be worked out between the hospital and the health authorities according to local circumstances and in recognition of respective interests. Remembering that most hospitals have been developed as curative rather than preventive units, it is natural that one should not expect the hospitals to adopt a full-blown public health program at once. Such a program could be developed by stages, first by giving the hospital an official status, then by stationing a health worker for educating the patients, later sending public health nurses and doctors to develop preventive work, not only in the clinics within the hospital but also in the patients' homes and neighbourhood around the hospital. The hospital on its part could provide curative facilities, viz. the admission of cases referred by neighbouring hsien health centres for hospitalisation, and the organisation of consultant specialist services for these centres. Such a program should not infringe at all on the rights or interests of either party.

Hospital Subsidies.

With a view to making the best possible use of existing hospital facilities throughout the country during the present emergency, the Government has provided subsidies through the Weishengshu for non-governmental hospitals so as to enable them to treat wounded or sick soldiers and refugees.

The funds made available for such subsidies amount to \$100,000 per month, and the scheme of hospital subsidies has been in effect with slight modifications since the outbreak of hostilities in 1937. The proportion given in cash is \$66,000 per month; these cash subsidies are paid on the basis of monthly returns giving the number of wounded or sick soldiers and refugees treated and at the following rates:

(Category A) \$2 per inpatient per day, and 40 cents per outpatient visit.

(Category B) \$1 cents per inpatient per day, and 20 cents per outpatient visit.

(Hospitals are considered as in Category A if they have adequate facilities and equipment and are staffed by qualified doctors and nurses). Besides cash subsidies, grants of medical supplies up to \$30,000 per month are provided. The transportation facilities of the Kweiyang International Red Cross are availed of in the distribution of the bulk of these medical supplies.

There are some 140 hospitals, with a bed capacity of 10,000, distributed through 14 provinces in Free China, which at present come within the purposes of this scheme. 75% are mission hospitals. The contacting of these hospitals is entrusted to the Chungking Office of the Chinese Medical Association, which through its Council on Medical Missions and Council on Hospitals is in close touch with the problems and needs of these hospitals. In order to secure the best possible supervision, three regional inspectorates have been organised, the following having undertaken such functions for their respective regions:—

(West China) Dr. W. Crawford, Medical Secretary of the United Church of Canada Mission, Chengtu.

(Central China) The International Red Cross Committee for Central China, Kweiyang.

(South China) Mr. W. H. Alton, Hongkong Secretary of the National Christian Council, Hongkong.

In areas at present under Japanese occupation there are some 160 hospitals, with a bed capacity of 15,000. It is naturally impossible to apply the above scheme of hospital subsidies to these hospitals. However, as they are also giving much charitable treatment to destitute persons and as their need for financial help is no less, they are being assisted as far as possible by the Hospital Fund of the Chinese Medical Association in Shanghai, which is an established public charitable fund, open to receive public donations and organised to support charity beds in public hospitals.

Hosea—The Prophet of Jehovah's Lovingkindness

ELOISE BRADSHAW

THE CAST

Hosea	A prophet of Israel.
Jezreel	His son, about seven years old.
Unpitied	His daughter, about five years old.
Not-My-People	His son, about two years old.
Gomer	His wife.
A Neighbor Woman	
Men of the Market-place (4)	
Priest	
Slave-dealer	

SCENE I

HOME of Hosea. Jezreel and Unpitied are sitting on low stools, conversing earnestly in dumb show. Beside them are such playings as a home-made ball and a rag doll. Hosea enters, takes a seat, and calls to the children.

HOSEA: Jezreel! Unpitied! (They go to him.)

JEZREEL: Father, we were just talking about our names. We don't like them. Sometimes when you go out to preach and take me with you, you talk about killing people, and about fields of blood. Then the people look at me and frown. Father, why did you name me Jezreel?

HOSEA: Jezreel is the city where the wicked Jehu, more than a hundred years ago, slew the entire family of Ahab and usurped the kingdom.¹ When you were born, Jehovah said to me, "Call him Jezreel, for yet a little while and I will avenge the blood shed at Jezreel upon the house of Jehu, and I will bring his house to an end."² Just a couple of years ago the words of Jehovah came to pass, when Israel's king, Jehu's last descendant, was murdered.³ So your name is a reminder to all the people that Jehovah will punish sin.

UNPITIED: I don't like my name, either. Other little girls have names like "Precious Pearl." Why am I called "Unpitied"?

HOSEA: Sometimes when you are with me in the market-place people ask your name. It gives me a chance to tell them that because of their sins Jehovah will not have mercy upon them.⁴

UNPITIED: Why is little brother called "Not-My-People"?

HOSEA: Israel, though originally Jehovah's chosen, will surely be cast off.⁵ I gave you these unpleasant names, not because I did not love you, but because I must keep always before me these three important facts: Israel's sin, God's wrath, and God's rejection; and because I must preach these facts to an unrepentant people....even when they will not hear. (Shakes head sadly.)

(The youngest child, Not-My-People, appears at the door, rubbing his eyes as if just awakened, crying "Mama, Maima".)

JEZREEL: Don't cry, little brother. Mama's in the kitchen cooking our supper.

UNPITIED: I'll find Mama. I'll look on the roof. (She goes out.)

JEZREEL: Maybe she went to the neighbor's. I'll find her. I'm hungry, too. (He goes out.)

HOSEA (petting the child): Don't cry, darling. Mama will come to her baby. Mama loves her baby. (Looks up, bewildered, then walks excitedly up and down.) But does she really love her baby....or me? She has acted very strangely of late.

(Jezreel enters with the neighbor woman.)

NEIGHBOR: Yes, Hosea, Gomer's left you. She went away an hour ago, and I saw one of her lovers meet her at the corner—the one she said gave her those earrings and the pretty blue dress of fine wool she was wearing. I've had my doubts about her for many months. I'd have spoken to you about it, but you'd have taken it amiss. But I'm sorry for you, Hosea. You're a good man, and you've given her no cause. You and the children had best come to me for supper.

HOSEA: I.... I thank you. Take the children, will you, and leave me—leave me alone. (All go out except Hosea.) So she decked herself in her finery and went after her lovers! So she thought her jewelry, her wool and her flax, perhaps even her oil and her wine, her bread and her water, were given by her lovers!⁶ A harlot she is—no wife of mine. An hour ago in the market-place I was preaching the sermon of apostate Israel. At that moment Gomer, my chosen, was leaving me as Israel has left Jehovah. Ah, at last I can truly understand the enormity of Israel's crime, and the depth of Jehovah's grief....yes, and the fierceness of Jehovah's wrath!

SCENE II

The market-place. Hosea is standing with a group of men.

1st MAN: Well, Hosea, if you hadn't been so busy preaching to us you'd have known long ago what Gomer was doing.

2nd MAN: Didn't you know how those lovers of hers were robbing you? How they bought jewels, wine, wool and flax, even corn and olive oil in your name, and sent it all to her as lovers' gifts?

3rd MAN: You'll stop preaching about our sins, now that you've found sin in your own household, won't you?

4th MAN: Don't say such things. Don't you see he's broken-hearted? But really, Hosea, now that you have a clear case against Gomer, we think you ought to take it up. You ought to divorce her, and if you can find her, bring her to punishment.

HOSEA: You say I should stop my preaching. But I say to you that Gomer's action and your words this morning have but given me another text. You say that I, the husband, have a case against Gomer, my unfaithful wife. I say that Jehovah, our nation's husband, has the same case against unfaithful Israel.⁷

1st MAN: You compare Israel to a harlot?

HOSEA: As I chose Gomer in love, so Jehovah chose our nation. He chose our fathers and delivered them from slavery in Egypt. He made a solemn covenant with them. They took the covenant

vows when Moses led them to Mt. Sinai in the wilderness. But you have forsaken Jehovah and sought the gods of Canaan—Baal and Asherah, gods of the harvest. As Gomer thought her wine, corn, and olive oil were given by her lovers, so you thought your harvests were given by Baal. You forgot that it is Jehovah that sends the rain and the dew, and makes the earth to produce.

In forsaking the worship of Jehovah you have also forsaken his laws of personal purity. You have multiplied your altars, but they are altars for sinning.⁸ In your worship of Baal and Asherah you have adopted the licentious rites of the Canaanites. You forgot how Jehovah punished our fathers for learning this sensual worship.⁹ Now you yourselves are doing it, and your wives and daughters have become shrine prostitutes.¹⁰

2nd MAN: It is true, and very unfortunate, that many women of Israel have learned adultery from this fertility cult. They should every one be cast out.

HOSEA: Yet Jehovah says: I will not punish your daughters for their whoredom nor your wives for their adultery, for you men have led them into this sin.¹¹

PRIEST: Really, Hosea, you are too severe with the people. In these modern times, who can expect the people to keep your primitive rules of morality? And what if they do bow down to Baal when they plant their fields, so long as they bring the harvest offering in full measure to Jehovah?

HOSEA: Offerings! Sacrifices! Hear the word of Jehovah: I desire mercy, and not sacrifice; knowledge of God more than burnt offerings.¹² You priests, who should give counsel to the people, you lead them in falsehood, immorality, murder, and highway robbery. Who can blame the people when they are but like their priests?¹³

Hear again the case of Jehovah against Israel: Jehovah gave you laws of right living, of social justice. But now, there is no truth, nor kindness, nor knowledge of God's law among you. There is living, and killing, and stealing, and adultery, one crime following hard upon another.¹⁴

3rd MAN: Well, Hosea, you have given us quite a sermon! But there is no need to scold us so. There is yet time to return to the Lord. He has torn us, but he will bind us up. He has smitten, but he will heal. As soon as we seek him, he will return to us like the winter rain.¹⁵ He is our own national God, you know.

HOSEA: O Israel, what shall I say to your superficial words? Your goodness is even as the morning cloud, and goes away like the early dew. Therefore Jehovah says: "I will hew them by the prophets. I will slay them by the words of my mouth."¹⁶

Hear again the case of Jehovah against Israel: You have forgotten your allegiance to Jehovah, head of our nation, and are encouraging your king in his foreign alliances. Look at King Menahem, the drunkard, his position gained by murder, happy in wickedness.¹⁷ He is ruining Israel by foreign alliances, and you

people are helping him. He is like a silly dove, fluttering first to Egypt, our betrayer, then to Assyria, our deadliest enemy.¹⁸

4th MAN: Yes, we did help him. We gave him 1000 talents of silver for Tiglath-Pileser.¹⁹ We should have resisted.

HOSEA: Now: you say that I should punish Gomer. It is true that in my anger toward Gomer I do want to punish her. I sometimes want to cast her into the desert and to slay her with thirst.²⁰ But answer me this: Shall not Jehovah in like manner—yea more—punish Israel? You have plowed wickedness, shall you not reap iniquity? You have lied; shall you not eat the fruit of lies?²¹ Yea, you have sowed the wind; you shall reap the whirlwind.²² It is through your foreign alliances that Jehovah will punish you. When you have deserted Jehovah, how shall you dwell in his land? You shall return to Egypt, land of slavery, and in Assyria you shall eat things that are unclean.²³ Because you did not hearken unto Jehovah he will cast you away, and you shall be wanderers among the nations.²⁴

SCENE III

Several years later. Hosea, hurrying along the street, meets his brother.

BROTHER: Why such haste, Hosea?

HOSEA: I have seen Gomer!

BROTHER: How?

HOSEA: Led by a slave-dealer, to be sold in public tomorrow. Oh; how she must have suffered in falling so low!

BROTHER: Her paramour must have tired of her, then sold her for gain. But she deserves her punishment. Don't be troubled, Hosea.

HOSEA: I think only of her suffering. She looks worn and haggard—but to me she will always be beautiful.

BROTHER: Hosea! I believe you still love that creature!

HOSEA: Certainly I love her. She is my wife. O yes, I remember how hurt and angry I was, but the depth of that pain, Brother, was but the measure of my love. How can I give her up? Certainly I cannot knowingly surrender her to the fate of a harlot.

BROTHER: What do you propose to do?

HOSEA: I go now to find the price of her redemption. They want thirty pieces of silver. I cannot find more than half that in silver, but we have a supply of barley at home, and I can borrow more. Don't keep me. (Brother begins to protest.) I must hurry.

SCENE IV:

The market-place. Gomer stands upon a box. She wears a dress of bright red, now faded, with faded flowers in her hair, cheap jewelry, and gaudy make-up. Her head-dress is a tawdry piece of embroidery, which she can throw over her face as a veil. Several men are pointing out her charms and defects, and laughing. The slave-dealer is calling buyers.

DEALER: Slave for sale! The beauty of Damascus! Worth a hundred pieces of silver, going for thirty! Thirty pieces of silver!

(Hosea breaks through the crowd. Gomer sees him, and draws her veil over her face. She bows her head, trembling visibly.)

HOSEA: Here is your price. Fifteen pieces of silver and the rest in barley. True value.

DEALER: Fifteen pieces of silver and a homer of barley and a half homer of barley.²⁵ Sold to Hosea!

HOSEA (helping her down from the box): Come, Gomer, let us go home.

4th MAN (who has been consulting with others): Hosea, we object. It is not fitting thus to honor a harlot.

HOSEA (beckoning): Brother, will you and your wife take Gomer to my home and remain with her till I come? I have business here.

(Brother and his wife lead Gomer away, still veiled and shrinking.)

HOSEA: Friends: when I saw Gomer yesterday in this state my heart forgot its wrath and its wound. I only knew that I still loved Gomer, and that nothing she had ever done could separate her from me.

4th MAN: But she is a harlot. It is an insult to our city. Moses decreed divorce for such.

HOSEA: Moses allowed you divorce, it is true. But in the beginning Jehovah said of the first wedded pair, The twain shall be one flesh.²⁶ Friends, do not think I have made this decision hastily. All night I have sought Jehovah for guidance. And now I believe that my whole bitter experience was sent by Jehovah to give me a new understanding of Jehovah's nature. When I found that I still loved Gomer, and sought not vengeance but her redemption, I said to myself: Can God be less kind than man? Does not God still love sinful Israel? Hear now the word of Jehovah: "You are my betrothed, O Israel, and I will betroth you to me forever; yea, I will betroth you to me in righteousness and in justice, and in kindness and mercy; yea, I will betroth you to me in faithfulness, and you shall know Jehovah."²⁷

4th MAN: You have told us daily, Hosea, that Israel must repent of its sins or be destroyed. Has Gomer repented? Is she not still in the garb and acting in the manner of a harlot?

HOSEA: Whether Gomer is repentant I know not. I only know that the one place where it will be possible for her to learn repentance is home—her home and mine—sheltered by my love.

4th MAN: Sheltered that she may continue in sin?

HOSEA: No, friend. I must protect Gomer from her own sinful tendencies as well as from outside temptation. I will do this, even if I must hedge up her way with thorns, that she may not find her old paths; even if I must cause her feast days to cease, even if I must destroy her vines and her fig trees, which she might still think were given her by her lovers.²⁸ But by my love I will lead her, and I will speak comfortably to her, and in

our vineyards I believe she will sing again, as in the days of her youth.²⁹

Friends, I believe that my love for Gomer at this crisis is even as the love of a mother. So is the love of Jehovah for Israel. Hear the words of Jehovah: "When Israel was a child I loved him, and called my son out of Egypt. But he went away from me to Baal, and burned incense to Asherah. I was the mother who taught Israel to walk, taking him by his arms, though he knew not it was I."³⁰ How can I give you up, O Israel? My heart is turned within me,³¹ from wrath at the sin to love for the sinner. Return thou unto me, for I am the Lord thy God who led thee out of the land of Egypt, and there is no savior beside me."³²

O Israel, return thou to thy God, practice kindness and justice, and wait for thy God continually.³³

1st MAN: Hosea is right. Let us say to our God, "Take away our iniquity, and receive us graciously."

2nd MAN: Assyria will not save. Let us not ride on horses to Egypt.

3rd MAN: Neither shall we say anymore to idols, "Ye are our gods." It is in Jehovah that we shall find mercy.

HOSEA: Then Jehovah says to you: "Mine anger is turned away from Israel. I will heal their backsliding; I will love them freely."³⁴

(Hosea's three children, who have entered with the neighbor woman, rush up to their father.)

JEZREEL: Father, father, won't you change our names?

HOSEA (Lifting Unpitied to the box): Jehovah says: "I will have mercy on her that had not obtained mercy." Unpitied, you shall now be called "Obtained-Mercy."³⁵ (He lifts Not-My-People to the box.) Jehovah says: "To those to whom I said, Ye are not my people, I now say, Ye are the sons of the Living God." Not-My-People, you shall now be called "God's Son."³⁶

JEZREEL: Aren't you going to change my name, father?

HOSEA: Listen, Jezreel. Listen, my people. Even Jehovah's yearning love cannot blot out the hideous fact of sin. Jehovah does not bid me change this name. Let the name of Jezreel remain as a reminder that Jehovah in his lovingkindness and mercy is calling the sinner to repentance, in order that he may become in deed and in truth a son of the Living God.

REFERENCES

- (1) II Kings 10:11; (2) Hos. 1:4; (3) II Kings 15:8-11; (4) Hos. 1:6;
- (5) Hos. 1:9; (6) Hos. 2:5, 8, 13; (7) Hos. 4:1; (8) Hos. 8:10; (9) Judges 3:7, 2; (10) Hos. 4:13; (11) Hos. 4:14; (12) Hos. 6:6; (13) Hos. 4:4-11;
- (14) Hos. 4:1, 2; (15) Hos. 6:1-3; (16) Hos. 6:4, 5; (17) Hos. 7:3-5; (18) Hos. 7:11; (19) II Kings 15:19, 20; (20) Hos. 2:3; (21) Hos. 10:13; (22) Hos. 8:7; (23) Hos. 9:3; (24) Hos. 9:17; (25) Hos. 3:2; (26) Gen. 2:24;
- (27) Hos. 2:19, 20; (28) Hos. 2:6, 11, 12; (29) Hos. 2:14, 15; (30) Hos. 11:1-3;
- (31) Hos. 11:8, 9; (32) Hos. 13:4; (33) Hos. 12:6; (34) Hos. 14:2-4; (35) Hos. 2:23; (36) Hos. 1:10.

An Analysis of Failures in the English Entrance Examinations of Lingnan University

D. WENZELL BROWN

THE purpose of the following article is to indicate certain areas of difficulty which resulted in a large number of failures in the English entrance examination presented by Lingnan University this September. The observations made are based upon a careful scrutiny of one hundred failing papers, plus ten weeks of work with a group which had failed this examination. It is my belief that a few weeks of scientifically planned study could have, in many cases, gapped the margin between failure and success. The knowledge of where greatest failure areas are to be found appears to be the initial step in the correction of these failures.

The tabulation of failures reveal that the greatest single cause of failure was the inability to follow out simple written instructions. The questioning of students indicated that this inability sprang from temperamental rather than intellectual sources. Inexperience in the taking of objective examinations coupled with fear in a new situation caused them to ignore the most simple of instructions and to revert to more familiar methods of procedure. This dependence on routine procedures was a most definite handicap. It is one, however, which can be overcome by the middle schools. The presentation of a large number of objective tests with the maximum variety of procedures plus rigorous insistence upon strict obedience to written instructions is essential if the best results are to be obtained in university entrance examinations. May I stress again the necessity for strict adherence to written instructions and point out that carelessness and failure to realize the importance of instructions are highly indicatory of the failing student. Our examination had a simple arrangement on the first page for the number given to the student, the middle school which he attended, and other simple data. 42% of failing students did not fill these simple blanks correctly, while only 16% of passing students failed in this respect. Checks on this particular set of instructions failed to show a single student who was unable to understand them. Non-realization of the importance of instructions was certainly a tremendous factor causing failure.

Another difficulty encountered in the failure to carry out instructions was the inability to understand certain key words. A check-up on a group of failing students disclosed the fact that over half of the group did not know the meaning of the word, PARENTHESIS, used in three vital places in the examination. 24% did not know INSERT. 18% did not know OMIT. 6% did not know the extremely essential word BLANK. Other words and phrases which were unknown to certain members of the group included: FILL IN, TO MATCH, ARTICLE, PROPER ORDER, TO CONTAIN, ERROR, TO MARK, ANY MISTAKE WHATSOEVER, TOPIC, INTERESTING and TO SEEM. Of course, failure to recognize a single word in instructions, may throw a student completely off on an entire exercise. Teachers are advised to form a list of words commonly used in objective tests and to drill students in their significance.

In the actual divisions of the objective test, that portion which dealt with prepositions presented the greatest difficulty. Failing students averaged less than seven prepositions correct out of the exercise of twenty-five. Only 2% of failing students used the phrase PROTEST AGAINST correctly. 4% had COMPLIED WITH correct and 5% DISSATISFIED WITH. Other phrases using prepositions which were given in the examination included: INTERESTED IN, ADD UP, ADD TO, TO GET RID OF, INDEBTED TO, CONTRARY TO, TO TAKE LEAVE OF, ACQUAINTED WITH, RELATED TO, TO OBJECT TO, TO ENTRUST TO, IMPOSE UPON (ON), DEPEND UPON (ON), REST IN, REST ON, TO TAKE ADVANTAGE OF, REPLY TO, and COMBINE WITH.

This same difficulty with prepositions carried over into the composition work. Check-ups with students showed that while many other failures, especially those dealing with the incorrect use of the singular and plural, were caused by carelessness, the misuse of prepositions sprang from actual lack of knowledge. The error most commonly made in the compositions dealt with the phrases INTERESTED IN and INTERESTING TO which were very badly confused by a large number of students.

12% of failing students made one or more mistakes with the use of the articles A and AN. This type of error should be eradicated rather easily. The simple warning of students of the importance of the articles a few minutes before an examination has been shown to affect favorably the results of an exercise.

Many students who have extensive vocabularies of difficult words failed to understand the correct significance of some very simple and necessary words. The following words gave great difficulty to many failing students: ONLY, SINCE, NEXT, WHENEVER, BESIDES, BESIDE, ALTHOUGH, THOUGH, THROUGH, TOWARD, AGAINST, ELSE, WHY, SOMETIMES, SELDOM, THEN, THAN, FEW, MANY, MUCH, SOME, ENOUGH and INSTEAD. In reading exercises such words should be checked repeatedly. Rare words may be ignored; common ones should never be.

The most glaring set of errors which occurred in the composition work was the misuse of the word HARDLY. Many compositions started off with a phrase similar to this: "It is hardly for you to know—". Because of the peculiar difficulty which this word presents to the Chinese students, it is wise to advise students to avoid this word with the greatest of care at such a crucial time as an examination. It might be best to avoid its use at all times.

The paucity of verbs in the vocabulary of students is another very noticeable lack. Students who employ a very large number of nouns, content themselves with half a dozen verbs. Inasmuch as nouns are much more concrete in their meaning than verbs, noun drill is easier to administer than verb drill. Nevertheless, verb drill is of equal if not greater importance. It is very noticeable too that students avoid the use of the simple past tense and substitute compound tenses in its place. Drill here is essential.

In conclusion, I should like to stress a difficulty common to large numbers of students. This is a failure in sentence construction,

Students rarely place the subject of the sentence first. I have checked composition after composition where every sentence began with a prepositional phrase or clause. The key to clear, simple, and direct writing is the location of the subject in the sentence. It usually goes first.

In this selection of a very limited number of difficulties, I have endeavored to choose those which can be remedied most easily. Drill is possible in each selected area. Periodic exercises can check the advance made by individual students planning to take university entrance examinations. May I repeat that knowledge of where difficulties are likely to lie is the first step in overcoming them.

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A New Version of The Chinese New Testament

C. WILFRID ALLAN

SINCE the *Union Version* of the Mandarin New Testament was issued, at least three independent translations have appeared. These have been prepared by persons or committees who felt that the *Union Version* did not quite meet with their approval. Various reasons have been given for dissatisfaction, and these reasons must be accepted as evidence that those who prepared the new translations, are deeply concerned with the problem of presenting the truth of God as accurately and acceptably as possible. It is of course well known that the translators of the *Union Version* were deeply conscious of their own limitations, and did not present their work as the acme of perfection.

There is no doubt that the three versions issued since the *Union Version* have each their own individual improvements, but the net results are disappointing, as the improvements consist largely in the alteration of particular passages or words and do not apply to the New Testament as a whole.

The latest issue of a new translation is that of "*The Bible Treasury*" Version, published by "*The Bible Treasury*" in Peking. The copy that we have examined is fairly well printed, though the text is a little crowded, and the chapters sometimes difficult to separate. A translation of the Psalms is also bound up with the New Testament. A small pamphlet has also been issued stating the reasons for translating, and drawing attention to certain definite alterations.

One of the reasons given is that the version follows more closely the Greek original, but this is only apparent in certain verses which may be considered to be improvements. The bulk remains more or less on the level of earlier versions, and the improvements are of minor importance.

The chief reason for this new version is apparent in the desire to secure a certain doctrinal interpretation of the Scripture teaching. This of course may be legitimate for any definite Christian organization, but one could not expect the Bible Societies to publish such a book.

One of the canons of this "*Bible Treasury*" Version is the translation of any recurring Greek word by the same Chinese equivalent, though this is not always adhered to. The translators have found themselves stumbling over the same old snag that has caused the downfall of many earnest interpreters of Biblical truth.

On page 15 of the pamphlet, 2 Tim. 3.16 is quoted from the *Authorized Version* "All scripture is given by inspiration of God," and then follows the statement, "We believe that not only the inner meaning of the Scriptures is divinely inspired but each word (character) is also divinely inspired. (This refers to the original text)." For justification of this belief or opinion, Matt. 1.1 is referred to in another part of the pamphlet. In this verse the translators of the *Union Version* have idiomatically placed the name of Abraham before that of David, but this is considered by the translators of the "*Bible Treasury*" Version as a violation of "this divinely inspired order."

In the version under consideration the old bones of contention once more appear. These are the use of 神 instead of 上帝 and the terms used for the word "baptize" or "baptism." One would have thought that this old controversy had long ago lapsed into silence. After all the volumes that have been written on the subject of the names for "God", no clearer light has been given, and we are still in ignorance of the precise significance of the two names adopted by opposing disputants.

The translators of the "*Bible Treasury*" Version are not satisfied with the term for the "Church" 教會 used in the Scriptures, and also widely used in Christian communities. Neither are we, but the term has been so long in use that it would be difficult to change. The "*Bible Treasury*" Version uses the term 召會 as a more correct translation of the word *Ekklesia*. We have no fault to find with this, but it appears too late at this juncture to attempt any alteration in usage.

This version is marked by an adherence to literalism which I think will not be widely approved. Take for instance the word "lo!" or "behold!" (*Idou*) see Matt. 2.9, Luke 1.44 generally given as 看哪 An even more literal rendering is seen in the translation of the word for "heaven" in the plural; (See Matt. 5.16, 45, 6.1) and in St. Matthew's phraseology for the "Kingdom of heaven" *Ē Basileia Tōn Ouranōn* given as 諸天之國 (see Matt. 4.17, 13.24 etc.). Another instance of literalism is seen in the "very, verily" of Jesus which retains the sound of the original "amen" and is rendered by 阿們 (see Matt. 5.18., John 10.1 etc.).

The most interesting and significant instance of this is the translation of the word *Logos*. The early translators had many disquietings of heart when they hovered between the characters 道 and 言 as appropriate renderings of the word is John 1.1. "In the beginning was the Word." The "*Bible Treasury*" Version has no hesitation in rendering 起初已有那話. In verse 14 we have 那話既成了肉身. "The word was made flesh." See also 1 John 1.1 論到那從起初原有的生命的話 "the Word of life" and Rev. 19.13 "His name

The "Bible Treasury" version has attempted to translate the word *Psyche* "soul", "life", etc., almost uniformly by 生魂 whereas the Union Version differentiates, sometimes using 魂 sometimes 心, or 生命 as the occasion seems to demand. Many of the passages referring to the soul of man we would not criticise. But we are not quite sure, that where the word clearly indicates the human life, the translation is quite apropos. Matt. 6.25 "Be not anxious for your life" is given 不要爲你們的生魂憂慮 and there are many similar passages. Rev. 12.11 "They loved not their life even unto death" is translated 他們雖至於死，也不愛惜他們的生魂. However the translators have occasionally either slipped, or had some reason for not adhering to their uniformity. In Phil. 2.30 "hazarding his life" is given as 幾乎至死不顧性命. In John 10.11 & 15 "The Good Shepherd layeth down His life for the sheep" we have 那好牧人爲羊捨命 and "I lay down my life for the sheep" 我爲羊捨命 but curiously enough in v. 17 "I lay down my life" is translated 我捨去我的生魂。

In the passages where *Psyche* definitely means individuals the use of 生魂 seems to be a little out of the way. Acts. 2.41 "There were added in that day about three thousand souls" is literally translated 那一天約添了三千個生魂 and Rom. 13.1 "Let every soul be subject to the higher powers" is given 讓一切的生魂都順服在上掌權的人. In Acts. 7.14 however, "threescore and fifteen souls" is given naturally as 七十五個人. Acts. 27.37 "And we were in all in the ship two hundred threescore and sixteen souls" seems rather curious in Chinese 我們在船上的共有二百七十六個生魂 also 1 Peter 3.20 "wherein few, that is eight souls were saved through water" 經過水而得救的不多只有八個生魂。

The term 生魂 is a new one and at this stage is not likely to be generally accepted even if it is correct. But once again we see here the impossibility of uniformity in translating a word by the same equivalent in all passages. It is an old stumbling block and trips up many translators.

Another peculiarity of the "Bible Treasury" Version is its translation of the word "sin" *Hamartia*, and probably other similar words. An attempt is made to distinguish the singular number from the plural. The singular is nearly always translated by 罪因 and the plural by 罪孽 though there are several passages where this is found impossible (see Rom. 3.9, 6.11, John 8.46, Matt. 12.31 and others). This seems unwarrantable, and is evidently an attempt to emphasise the doctrine of original sin, by unnecessary stress on the singular number of the noun. This is certainly a matter of interpretation that the Bible Societies would not be able to accept, if they were asked to publish the book. In the pamphlet which accompanies the issue of this version there is the following statement "罪因, this word is in the original text given in the singular number and indicates the origin of sin, 罪的根源. Wherever the New Testament uses the plural number, it indicates the act of sin. The singular number therefore refers to the root of evil in the heart of man."

An attempt is made in this version to represent the suffix "ion" of certain English words by the characters 形態. This is especially seen in the word "resurrection" *Anastasis* which is translated in many places 復活形態 giving the idea of a state or condition of "rising up." Several passages, however, have not been treated so, though why, is not evident (see Acts. 4.2, 2.31, 4.33, Rom. 1.4 and others.) Despite the apparent inadequacy of the present rendering of the *Union Version* of John 11.25 "I am the Resurrection" one wonders if it is improved by saying "I am the state or condition of the Resurrection." Students will examine these passages for themselves.

Another interesting case is the translation of the word *Parousia* which in ordinary Greek means "presence" or "arrival," but also has the technical meaning of a "royal visit"; the coming of a king or high official. This term is used to signify the coming, or coming again, of the Lord Christ, and in the *Union Version* is generally given as 降臨 or 來. Weymouth's version uses the word "Coming" with a capital C. The "*Bible Treasury*" Version emphasises the idea of the Presence and renders it invariably 同在之際. 際 evidently means the boundary line between two periods, or a juncture, and is therefore an admissible translation. But it seems to lay too much stress on the period or time and does not give prominence to the idea of the coming of a great personality.

This new version expands the word "righteousness" *Dikaiosunē* generally translated in the *Union version* by 義 into 公道正義, in order we judge, to emphasise the ethical quality of this virtue. This may be legitimate, though the phrase appears heavy in certain expressions. But we doubt whether it is the best term for Matt. 6.1 or 2 Cor. 9.9.10 where the meaning is apparently "alms" or "beneficence," and does not seem to contain the inner meaning of righteousness.

Another word to which special attention is paid is the word *Epignōsis* "precise and correct knowledge," which the *Union Version* perhaps inadequately renders by 知識 or a similar equivalent. The "*Bible Treasury*" Version translates the word by 倫理的知識 in an attempt to lay stress upon its ethical content. In certain passages this may pass without comment, but it is a mistake to use the phrase in all cases. The Chinese 倫 seems to be confined to the meaning of principles of right conduct, especially in connection with human relationships. Some of the passages in the New Testament where this word occurs, may have that meaning, but to apply it to the knowledge of God or Christ as in Eph. 4.13, 2 Pet. 1.2.8, 2.20 seems out of place. This is another instance of the difficulty of uniformly translating a word wherever it occurs.

The translators of this "*Bible Treasury*" Version deplore the fact that many places in the *Union Version* are inadequately translated, and thus the full truth of the Word of God is not presented. This is quite true, and none knew better than the translators of the *Union Version* themselves. This new version is an attempt to improve on the earlier work and in many places it has succeeded. We accord all praise and honour to the attempt. But we still feel that

it is far from justifying itself as a work worthy to supersede the *Union Version*, largely because of its attempt at dogmatic interpretation. This article has not been written in a spirit of captious or censorious criticism, but solely to acquaint Bible readers with the type of translation offered to the public.

The translators also consider that the absence of new terms and phrases in the *Union Version* are partly responsible for its failure in some places to give adequate renderings. They seem, however, to forget that the work on the *Union Version* was done over forty years ago, and at that time, what was then called Mandarin was much more limited in scope than at the present period. It is almost impossible for younger people to realise that words commonly used today were then practically unknown. Terms like 宗教, 主義, 社會, 進化, 品格, 文明, 學界 and scores of others were not then in use, and any attempt to incorporate newly coined terms would have rendered the *Union Version* unreadable to the public who were anxiously waiting for it.

We look forward to the day when Chinese scholars with a sound knowledge of the original Greek will undertake this task of translation.

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Perplexed, but Not unto Despair

O. A. GRIFFITHS

THESE notes are born of an anxiety which has been produced by much current Christian literature and not a little by some pulpit utterances. I am left in very little doubt that the confusions, perplexities and errors of our times are having an adverse effect upon our thinking and acting as Christians. There has crept in—I might almost say there has flooded into our thinking and speaking concerning our faith such a wave of confusion and uncertainty concerning God's will and purpose as to fill one with apprehension lest we who profess to hold the secret of the world's enlightenment and salvation should be found wanting in effective spiritual guidance and leadership. The thoughts here outlined are bald in the extreme but I hope they may provide some ground for discussion; agreement is perhaps too much to expect.

In the Editorial of the "Recorder" for October we read, "What is the purpose of God during these confused days? Has He any plan for His people during years of warfare and confusion? To strive to find out what is the will of God may seem to be an impossible task, but unless we can have clearer light on this spiritual issue we cannot advance much further. A whole-hearted effort demands that we know where we are going and whom we are following." Exactly! but if uncertainty is at the heart of the matter who will begin to pack his bags? "If the trumpet gives forth an uncertain sound, who shall prepare for battle?" This uncertainty finds expression in our writings and not least in our prayers. Have you been present at prayer meetings when such words as these are used: "Let us pray that if it be God's will our hospital at.....may be re-opened"?

If it be asserted that our lack of knowledge of God's will or our uncertainty concerning it is due to the fact that by reason of sin our minds and wills are so out of accord with the mind and will of God that we have become incapable of recognizing that mind and will, then, while recognizing the measure of truth that such an assertion contains, it must be contested. While a personal reconciliation to God is the condition to a full knowledge of God we do know what is His will and purpose. What that will is has been revealed to us and is patently clear to any student of the revelation of God in the Bible. Our confusions, uncertainties and sins are the result of refusing to conform our wayward wills to that which has been revealed. When Jesus said "He that doeth the will of God he shall know of the doctrine" He assumed that men knew what that will and purpose was. He was speaking to a people who through long centuries had had a revelation of the will and purpose of God. He knew—none better—the sins of His people but He still assumes a knowledge of God's will in their minds to which His appeal could be made. Our modern assumption is that we do not know the will of God and consequently are uncertain as to how to do it. From being one of the things most certainly believed it has become a huge question mark; it is but one of the many results of the overthrow of the Hebraic approach to the fundamental fact of God in His relation to the world and man. God's will and purpose from the beginning was that men should come to such a knowledge of and obedience to His will that the family relationship which had been defaced by sin should be restored in perfect harmony. Throughout the Old Testament there is a progressive revelation of this will and purpose. With a growing experience of God there is an ever-growing apprehension of His will and character. The great culminating point in this progressive revelation was reached by the Prophets. Their teaching may be briefly summarised. God is One, God is Holy, God is Righteous and demands righteousness of those who serve Him. We shall never stray far away from God's will if we equate it with His demands. The Prophets made perfectly clear that the primal heresy is religion divorced from morality. God not only demands righteousness in the life of the individual but demands it as the fundamental basis of the life of a nation. "God cares more for 'Right' than for the 'rights' of any particular nation" (Dodd). His will is revealed as Holiness and His purpose as the creating of a community or, if you like, an ecclesia, in which this holiness shall be revealed as a manifest fact on earth. The fact that these revealed truths are alien to many who profess and call themselves Christian is an indictment not of our ignorance but of our wilful disobedience. His will and purpose are plainly set forth to be apprehended by the open-eyed and to be obeyed in gladness, humility and trust.

That is very far from being the whole story but it was the historical and spiritual preliminary. The Christian finds his key to the knowledge of God's will in the life, death and resurrection of Jesus Christ. Before everything else Jesus is Revealer and we need not be searching anxiously every nook and cranny to find out what God wills because we know and that knowledge is at once our hope and our judgment. And one conviction at least comes home to us when we enter into the revelation of God in Jesus, that is, that

everything that happens in the world is *not* in accordance with the will of God. It is strange and tragic to find to what an extent this Moslem view invades popular Christianity. It is clear from the Gospel that war, pain, disease, suffering and calamity are not in accordance with the will of God and that God in Christ is fighting against these things. "It was never very plausible, it is now quite impossible, to speak of the Divine Providence as an over-ruling influence which guarantees that, all appearances to the contrary, whatever happens in this world is somehow good." (Streeter). A repeated reading of the chapter on "Providence" in Professor H. H. Farmer's great book, "The World and God" leaves me completely unconvinced but that may be due either to my inability to understand him or to an a priori disinclination to accept his point of view. My own convictions are in line with that of the old farmer who said, "It were Providence what burned my ricks, it were Providence what destroyed my crops, but there's One above who will have a downer on him yet." In spite of the crudity of expression I believe his theology to be correct.

It seems to me also perfectly clear from the life of Christ that there is all the difference in the world between God's will in certain circumstances and God's ideal intention and purpose. It may be that in certain circumstances it is necessary for a man to join the army to fight on behalf of certain values which he holds dear and whose destruction he regards as catastrophic to true progress, but it was not his ideal will and intention for his life. God's ideal will and intention is for that harmony which comes when men live in communion with Himself but when God's will comes into conflict with man's will a cross is set up; it was so nineteen years ago, it is so today. *But the Cross was not the will of God;* it was not part of His intention and purpose. It was set up by the evil wills of men. But God's will lay in Christ's acceptance of the Cross and by His voluntary acceptance of the Cross He used the instrument set up by men's evil wills to effect the ideal will and purpose of God. God does not will sin, disaster, suffering and calamity but He can and does use these things to effect His will whenever man co-operates with Him. He brings His good out of our evil—He even uses our sins—"just as the farmer can make the filth of the midden the source of renewed fertility to his land."

Our co-operation lies in a resolute obedience to the knowledge, wisdom and holiness of God revealed in Christ. This carries with it a downright refusal to equate the will of God with the obvious results of man's sinful actions. A spirit of resignation manifests itself in much of our traditional Christianity which must be displaced by that aggressiveness of faith and holy impatience which characterised the life of Jesus. We must no longer exclaim in pious blasphemy "It is the will of God" in face of the death of a little child whose death took place in an environment where survival in any case would be a miracle. How dare men lay at the feet of God the things for which they and they alone are responsible. "May thy will be done on earth as in heaven" is a prayer at such a time to ally oneself with all the power one has to make such an environment impossible. I must still refuse to pray 'that the hospital at.....

may be opened if it be in accordance with God's will" because I know from the life of Christ that pain, suffering and disease are alien to His will and it cannot be His will that any hospital should remain closed. Man is the sole determiner of that inhuman situation.

If, as has been asserted, we are able to find in the revealed will of God a sure knowledge of His purposes then we have some guide to our eschatological thinking. If it is true that 'there is yet more light to break forth from His holy Word' then it must be true that there will be new and perhaps surprising ways in which God's will be manifested to us. But God cannot be untrue to Himself and assuming that we are at agreement in regarding as final the revelation of Himself in Christ then further revealings of His will cannot spiritually and ethically be contrary to what we already know.

These notes may appear as if an attempt has been made to find a neat and satisfying solution for our confusions; that would be a futile endeavour. What is here suggested is that "we are perplexed but not unto despair"; we walk in the radiance of a Light which the darkness cannot overcome; and, in all humility we can say, "I know Him in whom I have believed."

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New Trends in the Y.M.C.A.

DANIEL C. FU

SINCE the outbreak of hostilities the Y.M.C.A. in China has been extremely busy in carrying on emergency projects as well as normal programs to serve the youth of the country. It is not the intention of this article to describe these projects and programs which have been going on in the country during the past three years. In the following I shall only attempt to deal with "some of the high spots in the projected program of the Y.M.C.A. to meet present and future needs" as the editor has asked me to do. And this I must do briefly.

Intensification of Emergency Service

From the beginning of the war there have been promoted nationally by the Y.M.C.A. three types of emergency service, which are civilian relief, service to soldiers and student relief. Of the three, civilian relief has of late been allowed to slow down greatly as now the needs along this line are not so great and pressing as before, with the war entering the stage of stalemate and therefore causing less destructions and sufferings to people. The Y.M.C.A. does not regret being unable to do more relief work at present, for after all it is not fundamentally a relief organization.

But while doing less in relief work, the Y.M.C.A. is actually doing much more along the other two lines. Take the emergency service to soldiers first. This work has been greatly enlarged in scope and effectiveness during the past year and will be further intensified during the coming year. According to a recent report of F. Y. Hsiao, field director, this service has now a staff of 450 full-time workers operating through 51 local and regional units in

nine provinces. The total attendance at program activities during the past six months was 5,063,229. Among the most popular features are: (1) free service of tea and congee to soldiers in transit, (2) lessons in mass-singing, (3) reading of books and magazines, (4) spiritual talks, (5) moving picture shows, (6) news reports, (7) indoor games, (8) phonograph entertainments, and (9) theatrical and athletic events. Recently, a moving-picture has been taken of some of these activities. For 1941 the budget for this service has been so increased that it now reaches the colossal sum of \$960,000.00. This increase has been necessitated partly by widely extended program and partly by greatly increased living costs. How to raise this huge budget for 1941 is a problem facing the National Committee at present. The main support of this work will, as usual, have to be sought from three sources, namely, the government, overseas Chinese and friends in China. Careful plans have already been worked out by S. H. Pang, the secretary in charge, with a view to raising this budget during the coming months.

The student relief work is a joint undertaking between Y.M.C.A. and Y.W.C.A., functioning through the National Student Relief Committee, of which Dr. J. Usang Ly is chairman and Kiang Wen-han, executive secretary. This national body has now 18 local committees scattered widely over the country. In an official report recently issued by the National Committee, we find that the total appropriations granted up to date amounted to Ch.\$270,751.90. This has enabled 8,459 students to continue their studies in the midst of war who otherwise would have been deprived of such an opportunity. The forms of relief include: (1) living subsidies and loans, (2) travel aid, (3) scholarships, (4) hostels and student centers, (5) medical aid, and (6) work projects. So far the support of this work has mainly come from abroad through the Far Eastern Student Service in America and the International Student Service in Europe. In spite of urgent calls from Europe, China has been given assurance that the work will be continually supported by these two agencies now conducting joint campaigns in America. Owing to continued support from abroad and favorable exchange in China, it is expected not only to continue but also to intensify this important service during the coming year. This work has already been so increased in volume that it is found necessary to have a full-time man to serve as headquarters secretary. It is gratifying to report that such a man has finally been secured in the person of K. Z. Li, for many years Chinese secretary of the C.I.F.R.C. Mr. Li's service is loaned to this work by his organization.

Recruiting and Training of Secretaries

Leadership is the greatest factor in the development of any organization or movement. Especially is this true with the Y.M.C.A. in China at the present time. To carry on different types of emergency service, to get into new lines of work, to open new Associations in important centers, to strengthen existing Associations in the interior, to rehabilitate and expand the whole movement when the war is over, all point to the fundamental need for more well-

trained leadership. It is, therefore, important that the Y.M.C.A. loses no time in setting itself seriously to this task.

Based on the above-mentioned need, an ambitious training program has been worked out, which first calls for the enlistment into service of one hundred new men, potential in leadership, in the course of the next five years. These men must at least possess the following qualifications: (1) college graduation, (2) strong physique able to endure hardships, (3) ability to plan and execute programs, (4) ability to direct others to work and work with others, (5) initiative and leadership, (6) Christian character, (7) age between twenty and thirty-five. After they are recruited these men will be put in Shanghai for one year pre-service training. This training will consist both of theoretical courses and practical work. During their training they will each be paid a substantial sum as living allowance. It is estimated that to carry out the whole program into completion, a total sum of \$258,000 will be needed during the next five years. While this budget is not yet raised, or even assured, the National Committee has the faith and courage to go ahead with the program, which has already been started.

The new training program next calls for the establishment in the country of one national training center and five demonstration-training centers for the thorough training of new secretaries. This national center is for one year's general training. Shanghai, for the present, has been chosen as the place in which the national training center should be located. The five demonstration-training centers are for a second year's specialized training along specific lines of work. They are, with suggested locations, as follows: (1) Student Work, Peiping or Chengtu; (2) Boys' Work, Changsha or Hankow; (3) Physical Work, Shanghai or Canton; (4) Young Men's Work, Tientsin or Chungking; (5) Work in smaller cities, Tsinan or Nanchang. Of these centers, the national training center in Shanghai has already been started, while the five demonstration-training centers are still in their preparatory stage. To carry out this big training program, the assistance of experienced foreign secretaries is very necessary. It is for this reason that a request has been sent to New York for eighteen new secretaries from North America in the course of the next five years. Six of these eighteen secretaries will be assigned to training work as follows: one for the national center and five for each of the demonstration centers. These foreign secretaries will work together closely with Daniel C. Fu, national secretary for training work.

Besides the above, there are, of course, other important projects being carried on at present in the Y.M.C.A. for the training of its secretaries. Briefly, three of them may be mentioned. The first is to send secretaries to universities in China for short-term study. Two such secretaries are now found at Yenching University and West China Union University. The second is to send secretaries abroad for advanced study and training. Half a dozen secretaries are now in America for this purpose, and probably more will be sent in the future. The third is to hold regional training institutes in the country in the place of a national training school which is at

present impossible to have because of the war. One such institute was held at Peiping last summer for the secretaries in the occupied areas, and another one is being planned somewhere in Szechuan the coming summer for the secretaries in Free China.

Strong Men for Strategic Posts

Though the big training program is still in the beginning stage, the National Committee has already succeeded in securing a number of strong men for strategic posts in the interior. In this respect, the student field has perhaps made the greatest progress under the energetic leadership of Kiang Wen-han, national student secretary, ably assisted by Lyman Hoover, his American associate. This is due to a special situation which calls for quick action and united effort on the part of those Christian organizations interested in student work.

In the student field there has been found an unusually important development in the springing up of a number of isolated university centers. Before the war began, practically all of our universities, colleges, and even senior middle schools were located in the large cities or their suburbs along the coast, hence they could be taken care of, in some measure, through the intercollegiate secretaries of the city Associations. However, since the outbreak of hostilities, many of these institutions of higher learning have moved to small villages at quite a distance from the city or coast in order to seek safety from air-raids. The Chung Shan University at Chengkiang, the Wuhan University at Kiating, and the Northwest United University at Chengku are some of the examples. Requests have come from these institutions, not only for material help in the way of student relief, but also for social and spiritual help that a Christian organization like the Y.M.C.A. can give. This situation has offered challenging opportunities to the Y.M.C.A. for sending strong men to work at the strategic student centers. And the Y.M.C.A. certainly has not been slow in seizing the opportunities thus offered.

What has been achieved by the National Committee along this line so far? The following men, who have already been secured, are the eloquent answer. For work in the isolated university centers: George Wei, a Belgian returned student for the Wuhan University at Kiating; Roland Koh, a Hongkong University graduate, for the Chung Shan University at Chengkiang; Yu Jui-yao, a Lingnan University graduate, for the Kwangsi University at Liangfeng; Li Yung-chuan, an English returned student, for the Northwest University at Chengku; T. F. Wang, an American returned student, for the Chekiang University at Meitang. For student work through the city Associations: Lin Chen-wei, a Nanking University graduate, for Chengtu; Charles Lu, an Yenching University graduate, for Kunming; Yu Ming-liang, a Fukien Christian University graduate, for Kweiyang; Wen Yao, a Fukien Christian University graduate, for Kansu; Lin Yung-yu, an Yenching University graduate, for Shanghai. Besides, there has recently been secured another strong man in the person of Bowen Chang, an American returned student and for many years a high official in the Ministry of Communications, who serves as assistant regional secretary for the Northwest. Mr.

Chang, in his present capacity, has responsibility over both the city and student Associations in his region.

It should be pointed out here that this work in the isolated university centers has the warm support of the National Christian Council, the General Assembly of the Church of Christ, the International Missionary Council, and other mission and church bodies in China. The Presbyterian China Council, the United Church Mission and the Chung-Hwa-Sheng-Kung-Hui, especially, have each contributed funds toward supporting personnel in the interior. This work presents an unusual opportunity for cooperation with the different Christian bodies as well as for service to the students in government universities.

Progress in Literature Program

Christian literature is facing unprecedented opportunities for service in China at the present time. From numerous sources there come reports concerning the great demand for Bibles and religious books. In view of this demand, the Association Press of China, under the able editor-in-chief, Y. T. Wu, launched in 1938 a Five-Year Program of Literature Production, which has been successfully carried out. It is too long to list here the books both already published and to be completed. Suffice it to give below the names of series: I. The Emergency Series, 17 already published and 13 to be completed; II. The Hazen Series, 5 already published and 5 or more to be completed; III. Youth Library, Second Series, 20 already published and 30 to be completed; IV. Three Series of Booklets, entitled (1) "New China" Series, 8 already published and 2 to be completed; (2) "Special Area" Series, 5 already published and 5 to be completed; (3) "Know Christianity" Series, all to be completed. From the above it will be seen that since the inauguration of this program, a total of 55 books and booklets have already been published while another group of 65 books and booklets are yet to be completed. The whole four series, when completed, will certainly form a formidable list of books and greatly add to the enrichment of Christian literature in China.

Among the series listed above, there is one book which deserves special mention because of its significance and uniqueness. That is the book, entitled "Devotional Diary," now under preparation of Dr. W. Y. Chen, general secretary of the National Christian Council. This book is made possible by a grant from the Munson Memorial Fund raised specially in memory of the late E. H. Munson, for thirty years an American secretary in the Y.M.C.A. in China. The purpose of this memorial fund is to publish each year at least one devotional book of enduring value for the Youth and Religion Movement of which Mr. Munson was the founder. And it is fitting that Dr. Chen, a close friend of Mr. Munson, should write the first book for this series.

In connection with the literature program, the following developments are worthy of note:

- (1) The Trustees for the Literature Promotion Fund in China have made a grant of \$1,200.00 towards the Y.M.C.A. budget for 1940. A similar grant is reasonably expected for 1941.

- (2) An agreement has been concluded between the Association Press of China and the Nanking Theological Seminary for the production of a number of books bearing the title of "Nanking Theological Seminary Series."
- (3) Four out of seven books selected for middle school students by the Middle School Religious Textbook Committee of the China Christian Educational Association are Association Press publications.
- (4) The China Christian Educational Association is cooperating with the Association Press in the further production of religious textbooks for middle school students. Two books, entitled "The Story of Jesus" and "The Story of Our Bible" have already been published.
- (5) A study has recently been made by the National Christian Council in West China whereby youth was asked to name the ten books published by Christian agencies which are most welcomed by youth. They extended the list to fifteen, and thirteen of them were Association Press publications.
- (6) A new series of booklets designed to meet the spiritual needs of readers in the occupied areas has been added to the Five-Year Program. This is called the "Special Area" Series, of which five books have already been published and five others are yet to be completed.

While good progress has been made along the line of production, the question of distribution remains unsolved. Due to present breakdown in communications and imposition of restrictions on postal matters, the Association Press, in common with other publishing houses, is experiencing great difficulty in sending its books into Free China. If books cannot be sent in and sold, what is the use of producing them? This is a very serious question for the solution of which no adequate way has yet been found.

In the meantime, a special arrangement has been made with the Canadian Mission Press in Chengtu for the reprinting and distribution of the Association Press books in West China. This matter is in charge of a committee of three, organized locally. Among the conditions of the arrangement are the following: (1) The Association Press has agreed to sell books to dealers in West China at 30% discount, for cash and all carrying charges. (2) The Association Press has agreed to supply to the Chengtu Committee matrices or manuscripts for reprinting, responsible for the cost of transporting matrices only up to Sh.\$50.00 for each book agreed upon. (3) The Association Press will be paid 30% of the net profits, in quarterly payment, on all books sold, the printing and distributing cost to be borne by the Chengtu Committee. It is hoped that this arrangement will partially solve the question of distribution for Association Press books in Free China.

Expansion into New Field

Contrary to general expectations, the war has created situations entirely favorable to the expansion of the Y.M.C.A. into places which

were once considered impossible or not ready. Such being the case, the National Committee took early steps in 1938 to gradually organize four new city Associations in the interior. These are: Kweilin, Capital of Kwangsi Province; Kweiyang, Capital of Kweichow Province; Lanchow, Capital of Kansu Province; and Paochi, an important railway center in Shensi Province. Encouraged by the successful experiences of these Associations, the National Committee has again started to make plans for the opening of more Associations in other centers. The following cities are at present under consideration: Kangting, Capital of Sikong Province; Tsungyi, the second largest city in Kweichow Province on the highway to Chungking; Tienshui, a new town in Szechuan Province at the junction point of the Lung-hai Railway and Chengtu-Kansu Highway; Loyang, an important railway city in West Honan. Besides the above, at least half a dozen other cities have also been recommended as possible centers for new Associations. It is evident that the National Committee cannot act on these recommendations all at once because of the heavy responsibilities of personnel and finance involved.

The first step in organizing a Y.M.C.A. is to make a thorough investigation of the place. So far Kangting has already been investigated. This work was done by a special Investigation Team, composed by R. S. Hall, Paul R. Sung and C. C. Liang, who made a trip to that most westerly province last summer. Upon return, this team presented a long report in which, among other things, appears the following conclusion or recommendation:

"After weighing the considerations outlined in the foregoing statement, the members of the delegation are pretty well agreed that there is not in Kangting at the present time, nor likely to be within the next two or three years, a sufficiently large, stable and devoted group of Christian men or ample basis of available financial support to warrant the attempt to establish a Y.M.C.A. there, unless the National Committee is prepared to undertake it as a missionary project."

The National Committee has since accepted this recommendation as being based on careful observation and sound judgment. Therefore, the entrance into this province by the Y.M.C.A. will be temporarily postponed.

Recovering from Effect of War

That the present war has its devastating effect on the work of the Y.M.C.A. is well-known to all. Though the work is far from being normal, there are already signs to indicate that the Y.M.C.A. is rapidly on the road to recovery from the effect of war. This is particularly noticeable along two lines, finance and program.

Finance. It is gratifying to report that in spite of the war, the Y.M.C.A. Movement in China has been steadily gaining greater financial support from the public. So far as we know the City Associations, which were able to organize a current finance campaign during the past year, have all come out successfully. The results of the following Associations were particularly encouraging:

Association	Goal	Attainment
Kunming	\$10,000.00	\$20,000.00
Kweilin	10,000.00	13,000.00
Kian	4,000.00	5,800.00
Ningpo	4,000.00	5,000.00
Tientsin	15,000.00	23,900.00
Shanghai	80,000.00	130,000.00
Canton	10,000.00	11,000.00
Hongkong	(H.K.) 30,000.00	(H.K.) 34,300.00
Chengtu	10,000.00	13,000.00
Peiping	15,000.00	21,000.00
Kweiyang	8,000.00	8,400.00
Yuanling	20,000.00	40,000.00
Tsinan	4,000.00	7,000.00
Sian	3,000.00	5,550.00

Most of these Associations have broken their own records. The National Committee secured last year in the country from pure contributions a sum of \$51,936.00, as against a goal of \$40,000.00, which was the largest amount ever raised for the support of its current budget. This does not include the budget of \$500,000.00 for the emergency service to soldiers which was also raised by the National Committee in 1940.

Program. The recovery in program is no less rapid than that in finance. Let me quote below a few figures to show how the different Associations in the country gained in program during 1939 as shown by incomplete statistics. The following figures are only from 25 Associations whose annual statistics have been collected and tabulated:

	1937 figures	1939 figures
Active Members	5,100	3,901
Total Membership	35,318	34,822
Chinese Secretaries	237	165
Number of Groups	667	771
Enrolment in Groups	53,116	25,151
Enrolment of Students	18,619	18,446
Attendance at Lectures	589,778	529,841
Decisions for Christ	4,017	2,109
Membership Fees	\$236,334	\$254,673
Budget Disbursements	\$1,064,585	\$1,065,907

From the standpoint of program, 1937 was almost a normal year for the Y.M.C.A. Movement in China as a whole. It will be seen from the above that the figures for 1939 compare very favorably with those for 1937 under most headings. This means that the gains in some of the Associations have been sufficient to offset the losses by those failing to report or already suspended. If 1939 shows such encouraging results, 1940, whose statistics are not yet available, will certainly show even better results.

In program, two lines of work are at present found specially successful, i.e. educational work and religious work. Educational work is of two kinds: formal and informal. Formal education consists of schools and classes while informal education is done through lectures, discussion groups, etc. These two kinds of work are being carried on by most Associations, some of which like Peiping, Tsinan, Shanghai and Kunming are having hundreds of students enrolled in their classes. As a whole, the occupied areas are doing more formal educational work whereas Free China, more informal educational work. As to religious work, it is done mainly through the Youth and Religion Movement, of which C. C. Liang is the executive secretary. This Movement has recently had a quiet campaign to reach the students of Shanghai, in cooperation with the National Christian Council, China Christian Educational Association, Young Women's Christian Association, etc. It has had very remarkable results. There is a plan on foot to conduct this spring similar campaigns in the interior, particularly at Sian, Paochi, Hanchung, Lanchow and other cities in the Northwest. It is hoped to enlist the service of Prof. Stanton Lautenschlager of Cheeloo University in this important work.

When the war first broke out we found the Associations in the occupied areas suffering the most. Almost all of them were forced by circumstances to greatly cut their staff, reduce their budget, and weaken their program. As a matter of fact, many of them were just carrying on, or marking time, without being able to do anything. This situation has now been changed. Recent reports from North China are to the effect that the Associations in those areas are very alive and busy so far as program is concerned. This is particularly true of such Associations as Peiping, Tientsin, Tsinan and Tsingtao where fairly large program are being carried on. It is true that restrictions are still put on many things there in regard to program, but at the same time new opportunities have been opened to them. And these Associations are certainly availing themselves of the opportunities thus offered and rendering useful services to their respective communities.

Important Conferences and Visits

Conference and visit play an important part in the work of the Y.M.C.A. Especially is this true of the work of the National Committee at the present time when the country is separated into two parts by the war and communications between them are difficult. Since the outbreak of the war the National Committee has been trying very hard to unify the work in the country through conferences and visits.

Conference. During the next few months three important conferences are scheduled to take place in the interior. The first is the Special Area Conference in Shanghai to which are invited all the general secretaries of the city Associations in the occupied areas. This conference aims at discussing problems common to all in the work and hearing reports of the work from the other side. The second is the semi-annual Setting-up Conference of the national staff which will be attended by all the national secretaries in the country, from the occupied areas as well as Free China. In this conference the whole national program will be up for careful review and discussion, which may result in far-reaching decisions. In the past such conference usually took place in Shanghai, but this year it is to be held somewhere in Free China mainly for the convenience of those travelling and working in the interior. The third is a special conference to be held probably in Chungking for all the student secretaries in the country. Student work, more than any other lines of service, has undergone great changes during the war. It is important, therefore, that all the secretaries be called together to study the common task as well as to get acquainted with one another. The calling of all these three conferences have been necessitated by the war situations in the country.

Visit. On the question of visit, the trip by the Kangting Investigation Team last summer has already been referred to in the above. Here I shall only mention two other visits by important people. One is E. E. Barnett's trip to the Far East last summer. Mr. Barnett, formerly associate general secretary of the National Committee in China and now general secretary of the National Council in the United States, spent nearly two months in this country. He traveled widely, visiting Manchuria, North China, Shanghai, Hongkong and Free China, in the order named. During his visit he gained first-hand knowledge of the situation in the country and came into contact with many important leaders in all walks of life, besides rendering some valuable service to the Y.M.C.A. The other is S. C. Leung's trip to America. Mr. Leung, national general secretary, is making this trip in the interest of the Y.M.C.A. Movement in China. He left here last September and will be back in Shanghai next February. Reports have already reached us to the effect that Mr. Leung has been making speeches in America and succeeding well in his mission. Both these visits, one by Mr. Barnett and the other by Mr. Leung,

which, in a way, supplement each other, will no doubt result in closer cooperation between China and America not only in Y.M.C.A. work but in the national cause as well.

Strengthening of Chungking Office of the National Committee

The national headquarters of the Y.M.C.A. in China has always been located in Shanghai ever since its organization nearly forty years ago. In normal times Shanghai is the ideal place for such purpose because of its central location both in regard to internal communications and international relationships. But the war has brought a change in the whole situation. With the city under virtual domination of the Japanese and cut off from the rest of the country, it has become more and more difficult for Shanghai to function as the national center of the Y.M.C.A. Because of this, the National Committee took steps in early 1939 to open a branch office in Chungking with D. K. Tong, former general secretary of Hangchow Y.M.C.A., in charge. This office was mainly to look after the work in Free China. The recent blockade of Chekiang coast and closure of Haifong route, however, have made communications between Shanghai and the interior exceedingly difficult. In view of this fact, the National Committee has recently decided to move to Free China as soon as possible more of its staff, especially those responsibilities are along the line of program promotion.

In this connection, a word should perhaps be said about the American secretaries who are now in the service of the Chinese Y.M.C.A. The present strained relations between Japan and America may soon make it impossible for these secretaries to continue their service in this country. In view of this fact, it has been decided by the American secretaries themselves that following the instructions of their government, they take steps to send their families with children back home at an early date, and that if the situation becomes greatly worse, they all go to Free China for service, instead of following the footsteps of their families to America. According to Dwight W. Edwards, senior secretary of the American Movement in China, this decision has had the full approval of the International Committee in New York. China is grateful to America for the service of these secretaries and their spirit in loyally standing by her in this time of national crisis.

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Our Book Table

DOCUMENTS ON AMERICAN FOREIGN RELATIONS, 1939-1940. Edited by S. Shepard Jones and Denys P. Myers. World Peace Foundation, Boston. US \$3.75.

The second issue of this excellent compilation covers the period July 1939 to June 1940, in 875 well printed pages. Rigorous selection in this time of critical international change and of serious strain upon

American positions and policies, has secured a wealth of papers and excerpts which can be suggested only by a topical survey of the contents.

PART I—POLICY, consists of a single, significant chapter on Principles and Policy, composed chiefly of statements by Roosevelt and by Hull. PART II—RELATIONS WITH FOREIGN STATES, comprises eight chapters of American and foreign documents: II, Inter-American Relations. III, The Far East (United States Relations with Japan, Evolution of Japanese Policy, Policy of China). IV, European Relations. V, Trade. VI, Finance. VII, Treatment of Persons. VIII, International Communications: American Mercantile Marine. IX, Relations with International Organizations. PART III—NATIONAL ACTION, consists of four chapters: X, Neutrality of the United States (Proclamations, Orders, Regulations, "The Neutrality Act of 1939," Incidents). XI, The Moral Embargo. XII, National Defense. XIII, Department of State and the Foreign Service (various war-time incidents and adjustments). APPENDIX of statistics on Americans abroad, passports, immigration, trade with American republics, licensed munitions, fleet strengths.

These documents would bring the widest and closest reader a precise and well-balanced survey of materials on these subjects, and to the rest of us they also add new information. To the reviewer they bring several emphases: (1) The United States is far from being an isolated country in fact or in the thought of its leaders. (2) As a result of the advance of military aggression upon so many peaceful states, and of the challenge to the whole world order, the United States has decisively turned from a legislated "neutrality" that was a great renunciation of rights and duties, into a "neutrality" that means "all aid short of war" for those deemed deserving of it. (3) There is discouragement in the fact that the voice of the most powerful single state in the world, lifted again and again for peace, was contemptuously unheeded. (4) The gloomy dwindling of constructive international effort is matched by the ominous arming of the United States for possible war. (5) Despite the familiar leftist and liberal criticism of Inter-American relations, they are genuinely conducted with respect for the sovereignty and independent life of each state. (6) The grim times have not destroyed, perhaps we should say "have not yet destroyed," strong elements of idealism in American leadership and policy. Some of those elements are integrated with practicality, notably in Hull's reciprocal trade program as a measure for peace.

Here are a few samples of particular interest to readers of the "Recorder." Roosevelt, on the day the European War began: "Most of us in the United States believe in spiritual values. Most of us, regardless of what church we belong to, believe in the spirit of the New Testament—a great teaching which opposes itself to the use of force, of armed force, of marching armies, and falling bombs.... This nation will remain a neutral nation, but I cannot ask that every American remain neutral in thought as well. Even a neutral has a right to take account of facts. Even a neutral cannot be asked to close his mind or his conscience." Roosevelt to Congress on January 3, 1940: "We must look ahead and see the kind of lives our children would have to lead if a large part of the rest of the world were compelled to worship the god imposed by a military ruler, or were forbidden to worship God at all; if the rest of the world were forbidden to read and hear the facts—the daily news of their own and other nations—if they were deprived of the truth which makes men free. We must look ahead and see the effect on our future generations if world trade is controlled by any nation or group of nations which sets up that control through military force."

Hull, July 5, 1940, in reply to a German note concerning the Monroe Doctrine: "It (the Doctrine) contains within it not the slightest vestige of any implication, much less assumption, of hegemony on the part of the United States. It never has resembled, and it does not today resemble, policies which appear to be arising in other geographical areas of the world, which are alleged to be similar to the Monroe Doctrine, but which, instead of resting on the sole policies of self-defense and of respect for existing sovereignties, as does the Monroe Doctrine, would in reality seem to be only the pretext for the carrying out of conquest by the sword, of military occupation, and of complete economic and political domination by certain powers of other free and independent peoples." Ambassador Grew in Tokyo, October 19, 1939: "In short, the American people, from all the thoroughly reliable evidence that comes to them, have good reason to believe that an effort is being made to establish control, in Japan's own interest, of large areas on the continent of Asia and to impose on those areas a system of closed economy. It is this thought, added to the effect of the bombings, the indignities, the manifold interference with American rights, that accounts for the attitude of the American people toward Japan today."

Hull on March 30, 1940 (repeated in part on November 30, date of the signing of the Japan-Wang Treaty): "In the light of what has happened in various parts of China since 1931, the setting up of a new regime at Nanking has the appearance of a further step in a program of one country by armed force to impose its will upon a neighboring country and to block off a large area of the world from normal political and economic relationships with the rest of the world. The developments there appear to be following the pattern of other regimes and systems which have been set up in China under the aegis of an outside power and which in their functioning especially favor the interests of that outside power and deny to nationals of the United States and other third countries enjoyment of long-established rights of equal and fair treatment which are legally and justly theirs. The Government of the United States has noted statements of high officials of that outside power that their country intends to respect the political independence and the freedom "of the other country and that with the development of affairs in East Asia this intention will be demonstrated. To this Government the circumstances, both military and diplomatic, which have attended the setting up of the new regime at Nanking do not seem consistent with such an intention.... The Government of the United States have ample reason for believing that that Government (the National Government of the Republic of China), with capital now at Chungking, has had and still has the allegiance and support of the great majority of the Chinese people. The Government of the United States of course continues to recognize that as the Government of China."

ENGLISH WORD LISTS—A Study of their Adaptability for Instruction. Charles C. Fries, with the cooperation of A. Aileen Traver, American Council on Education, Washington D.C., 1940 pp. 107.

This little book should prove a valuable guide to the perplexed teacher who will give ready assent to the author's statement in the foreword, "The need of word lists for instruction in English is then generally felt, but there is need of information regarding their Character and usability." The present work seeks to provide such information, and is the result of the findings of one of the several standing committees of the American Council of Education.

In a remarkably brief compass this volume contains a history of the work done in the field of vocabulary selection, and a clear and unbiased

analysis and estimate of the seven lists (Basic English by Ogden, Definition Vocabulary by West, I.R.E.T. Standard English Vocabulary [the 1,000 word radius] by Palmer and Hornby, The Teacher's Word Book by Thorndike, Interim Report on Vocabulary Selection by a committee composed of Faucett, Palmer, Thorndike, and West, 1534 Words with Values 1 to 34 by Faucett and Maki, and Little English by Aiken) that have attracted widest attention on their respective merits. The average language teacher should find such a study as this helpful in understanding more clearly the nature and complexity of his own routine task, and it is the reviewer's opinion that no one should attempt the selection or preparation of texts for use in language classes without a knowledge of the advances that have been made in the field here surveyed. The volume is divided into chapters dealing with the various aspects of vocabulary selection both as applied to the use of language as a native medium and to the teaching of English as a foreign language. The author's "conclusions concerning English word lists" in the final chapter is sound and helpful. The book is well annotated throughout, and an extensive bibliography is provided at the end. G.A.C.

THEY SEEK A CITY by Phyllis Thompson (*China Inland Mission*)

The Home Director of the C.I.M. in his foreword to this little book of 70 pages remarks, "Some of the choicest saints in that Far Eastern land are poor,—in this world's goods, illiterate—in this world's learning, weak—as this world counts strength, nobodies—so far as worldly influence is concerned, but they are rich in faith and in the graces of the Spirit, and their names are written in the Lamb's Book of Life"—and some account of such is incidentally contained in Miss Thompson's little book of sketches too.

For the most part these pages follow the usual lines of such accounts of the "work" of "saving" the "Heathen" (to use the terms consistently employed throughout) in rural stations. However, the pathetic little story under the caption, "The Father seeketh such to Worship Him," was worth telling and is told effectively. The little account of a woman servant in another chapter, too, has a certain appeal and many missions and missionaries might learn much from the building and conducting of a cathedral as described in the last chapter.

It is to be hoped that if she writes another book, the "younger missionary" will find it possible to use the first person frankly throughout.

L. Tomkinson.

CHINA CHRISTIAN YEAR Book. 1938-39, *Christian Literature Society*, \$10.00 for edition on printing paper and \$8.00 on news print. Postage extra. Pages 438.

The 21st issue of this year book has recently been published. Owing to delays in getting articles the publication has been delayed, but on account of this delayed date the volume now contains some material dealing with work in 1940. For many years this volume has been indispensable for missionaries, for libraries and for those who keep a historical record of affairs in China. The present book covers largely the last three years of Christian work carried on in wartime conditions. Most interesting surveys are given under such titles as "The Educational Trek," "Research Movements and Institutions in China," "The Narcotic Problem," "Evangelism among Students," "With our Nurses," "National Student Relief," "The Christian Movement in National Life," etc. This volume is packed with useful information which should make it of great value for friends of the Chinese church both here and abroad.

Educational News

The result of a study of *Religion in English Public Schools.**
 Made in 1934-39 by *Bernard Inddings Bell*, Doct. Pedagogy, D.D.
 Canon of Providence, Rhode Island, U.S.A.

Consensus of English Opinions about Religion in the English Public Schools (Corresponding to American "Private Secondary Schools")

Source of the Opinions collected by Dr. Bell and here digested:

1. Over 500 interviews with people intimately concerned in managing the schools: headmasters, housemasters, head-mistresses, house-mistresses, form teachers, chaplains in the schools; Bishops and prominent vicars; professors of religion and of pedagogy in the universities. (All of these gladly cooperated by expressing fully their opinions, anonymity having been guaranteed beforehand in each case).

2. Nearly if not quite as many interviews with former students of the schools now in honorable work in the world.

3. Conferences with all the masters in a body in five schools, including Rugby and Charterhouse.

4. Conferences with all the masters who teach religion in four schools, including Marlborough, Rugby, Tonbridge, and several smaller schools.

5. Conferences with prefects (top boys) in Marlborough, Rugby, Tonbridge, and several smaller schools.

6. Eight books on the subject written in England since 1910.

Note. Before investigating the British situation, Dr. Bell had first-hand personal knowledge of the religious situation in 49 American universities and colleges and in 72 American schools, (of which latter 21 are commonly esteemed "Episcopal Church Schools").

Note. This study of English schools was made at the suggestion of the late headmaster of St. Paul's, Concord, Dr. Drury, and of Father Sill of Kent School. It was financed by Dr. Henry Barton Jacobs of Baltimore.

Note. The opinions have been digested and collated by Dr. Bell

as fairly as he could do it. Only those opinions are included here on which there is large and decisive agreement; but of course, in every case, there are those who dissent.

Note. It is not to be understood that Dr. Bell personally agrees with all these opinions (though he does with most of them). They have their importance quite apart from any individual reaction to them.

I. OF THE GENERAL SITUATION:

1. *The Public Schools are inefficient in respect to religion.* They turn out those who neither know about religion nor practice it—with startlingly few exceptions. Those in directing positions feel this strongly, and express humility, repentance and a desire to do better. *There is no complacency.*

2. *The trouble is three-fold.*

a. *The teaching staffs are usually not religious enough themselves to lead their charges into religion.* It would be better to employ and retain only masters who are religious and loyal Churchmen. Many now are indifferent, and some hostile. Nothing much can be done, really, in betterment of the religious work, until the staffs are "purged"—a very difficult job.

b. *The intellectual side of religion is badly presented:* (1) Its teachers do not "know their stuff" with the technical proficiency demanded of a Science master or a History master. (2) Not enough time is devoted to "Divinity"—usually only 2 hours a week. (3) The study is badly planned, too greatly Biblical, too little factual and theological. (4) The text-book material is scandalous from a pedagogic point-of-view.

*Reprinted without permission, but with apologies.

c. The devotional services tend to be stiff, formal and deadly. The compulsory side of it is overdone.

II. OF THE CHAPEL SERVICES:

3. One "parade service" a Sunday is enough, quite. Better in the evening, so that Sunday morning is free for development of voluntary services.

4. The Holy Communion is about the only service boys and girls will go to in these days, unless they are driven by compulsion.

5. There should be no services required for pupils which are not required with equal rigidity for masters.

6. Regular Prayer Book services seem largely to be preferred to various "fancy" services.

7. School sermons are mostly useless, or worse. There should be no sermon unless the authorities are sure that the preacher (a) is interesting and (b) understands his congregation. Sermons to schools err usually by being too infantile. They should be aimed at "the sixth." The lower school will pick up something—perhaps. But if the sermon is aimed at the middle of the school, the upper forms come to look on the whole thing as childish.

8. Sermons should not be "teaching sermons." The teaching should be done in the class-room. The sermons should move, stimulate, strengthen; but the moving power should be of God. There is still too much of "Play up and play the game" and "For I am an Englishman," although most of this Dr. Arnold stuff is happily gone. The rest must go, too.

9. If there are daily prayers, they should be simple and liturgical; and there should be more opportunity for use of silence.

10. There is altogether too much hymn-singing.

11. Pupils should not march into chapel or out of it. It turns chapel into a mere formality. Besides, "a school is no jail." There is much resentment at it, especially among "old boys" of the better sort.

12. School choirs are dreadful to listen to. Why have them? Certainly not for the sake of religion.

13. If Chapel is not to be a bore, the pupils should be taught the

principles of worship, the history of it and the why of things said and done.

III. CONCERNING THE INSTRUCTION IN "DIVINITY." (What we call "Sacred Studies," or "Bible"):

14. It would be well if there were more instruction, definite and planned, on the following subjects:

a. The art of public worship of God and the practice of the privately interior life with God.

b. What Christians believe, and why.

c. The principles of Christian ethics, and particularly in respect to the impact of the same upon problems of social relationship.

As one of the best-known Rugby house-masters said, after a two hour conference of house-masters, the religion-masters, the chaplain and the head, with Dr. Bell,—"In short, what is needed is to teach the Church Catechism and now to apply its teachings to the Twentieth Century. We try to give them almost everything else, things they don't need and don't want. The more fools we!"

15. The Bible should be used as illustrative material for teaching Religion, and never taught as an end in itself. (Note: most of the chaplains say NO to this; but almost everybody else says YES).

16. The entering boy or girl, even more than others, needs definite objective instruction. He or she comes up commonly knowing next to nothing of religion; and he or she is not usually from a religiously-inspired home. The only suggestion made about this which seemed interesting is that confirmation study would best begin immediately the pupil comes to school, and last for at least six terms, (two years), two hours a week. Such training should cover, systematically and objectively, Christian creed, cult and code. At present the confirmation instruction, given at odd times in mid-school, is too short, too sketchy, and often too introspective and sentimental, to be considered satisfactory, except in a very few of the schools. At any rate, it cannot safely be assumed that the entering boy or girl knows anything about religion.

17. The sixth form instruction ought to draw together and review

what has gone before, and should prepare the pupils for facing adult intellectual problems connected with religion, *before* they go to the University. And the approach here should be more rational than it is; less "know all the answers," and *less, much less, ethical* than it usually is now.

18. Nothing much worth doing can be done in less than two hours recitation a week plus one hour of "prep."

19. Since there is no university entrance credit for Religion (except for certain technical courses in New Testament books, critical and linguistic), *the instructions must be better in Religion than in other subjects, to command student attention.*

IV. CONCERNING THE ORGANIZATION OF RELIGION IN THE SCHOOL:

20. *The head of the school should not administer or immediately direct the religion of the school worship or instruction.* He has too much else to attend to; and when he tries to handle religion, he is almost sure to skimp it and mess it up. *This is as true if he is in Holy Orders as it is if he is a layman.* The clerical head is apt to be the worse head, from a religious viewpoint, for he usually will not surrender his prerogative of directing religion, and yet can not give the proper time to it. This is the testimony especially, of head masters themselves.

21. Each school had better have a Dean of Divinity (or what you will to call him), who is responsible to the head only as any department chief is; whose job it is to direct the chapel, supervise all religious instruction, act as pastor of the school. Such a man to be effective must:

- (1) Be a graduate in Divinity
- (2) Be in Holy Orders
- (3) Be professionally trained in pedagogy, especially religious pedagogy.

(4) Be himself a teacher
 (5) Be a wise pastor of souls
(Age makes little difference: anything from 25 to 60. The boys and old boys mostly vote for an older man for this job. The others seem not much to care how old he is). Where can you find such men? All admit their necessity; all the heads say they are not anywhere to be secured. They must be enlisted in theological college days and then trained for the job.

The Director should look after nothing else in the school but Religion. It is especially important that he have no disciplinary duties, since those will cut him off from free access by the pupils for spiritual counsel. And he must never tell the head anything that the students reveal to him in such a way as might even remotely involve breach of confidence.

22. There should be a Director for the schools and *in addition one full-time assistant Divinity Master* for every two hundred pupils. That would give each Divinity Master a weekly teaching load of 20 periods, each section being of 20 boys and meeting twice a week. The Director must not carry more than half that load, since he has chapel, advisory and such-like duties, also.

These assistant Divinity Masters need not be in Holy Orders but they should be prepared by study of theology, and work intimately and loyally under the Director, who presumably knows his stuff and can teach his assistant masters.

These assistants should not be employed or retained except with the consent of the Director. They should not be masters from other fields who take on "some Divinity" as an extra.

Concerning the Church as a Whole and the Schools:

23. There is grave danger that the religion of the boy in school shall be a "religio loci." (God is to be found in the School Chapel and nowhere else).

24. *School Chapels should therefore be just as much like well-run parish churches as possible,* both in design and in what is done in them.

25. Constant vigilance is rightly to be exerted lest the pupils forget the Church outside the school. To prevent this requires diligence and imagination.

26. The Church can do its greatest work to help the schools by getting experts who can visit the schools and advise (not dictate to) those at work on the problems locally, cross-fertilizing the work from one school to another.

And Finally:

27. "*God knows we have consistently been missing the bus with our lads and girls. The result is an educated class in England that is for the most part ignorantly pagan.*"

The Present Situation

THE RURAL INSTITUTE AT CHEELOO UNIVERSITY IN TSINAN

This Department had been without a director for two years. Last Spring I was appointed to this responsibility. We are the Extension Division of the University with a staff of nine and a variable number of workmen. One of our major problems at the moment is to procure and test material that will supply the extension needs of our Rural Programme. The Nanking University-International Famine Relief Commission Agricultural Experimental Farm is limited to improving grains. We have chosen fruit, vegetables, flowers, poultry and rabbits as needy fields promising quick returns. So far we have collected about one hundred and fifty varieties of fruit, fifty of which are apples; three kinds of pure bred hens; rabbits; two hundred varieties of flowers and a few vegetables.

Fortunately we have secured seven acres of orchard in the East Suburb. This orchard is eight years old with a thousand established fruit trees. This is splendid material to procure the early bearing of new varieties by top-working. The University has given us five acres on the campus, most of which has been waste land for years. Behold, the desert blossoms as the rose!

Our pullets, White Leghorns, Rhode Island Reds, and Plymouth Rocks are consuming quantities of laying mash. The trap nests are all set for the first egg. A couple of dozen black and white Belgian hares are bobbing around in their hutches. A week ago an enterprising farmer went out of our front gate carrying an old basket covered with a ragged towel. It contained two shivering little bunnies, the first of our rabbit extension. Our Home Economics Department is putting rabbit meat into their programme.

'There came a sound of revelry by night.' I wish you could have joined us as our Rural Service students and staff frolicked together in our home last Saturday evening. Fourteen freshmen and freshettes are in our pioneer class. This course is unique. At present it has three years of university grade studies. We hope to make it five later. The course seeks to provide a practical study of natural sciences; knowledge of human sciences; understanding of human relationships; experimental experience in solving rural problems and a deep love for rural people. Service inspired men and women alone can achieve permanent success in this field.

"Too bad" I sighed as I looked out of my orchard view window at Chou Ts'un and saw trees dishevelled and denuded by aphids, red spiders and leaf hoppers. The occasion was a summer retreat for fifty church leaders of The Shantung Synod. The Rural Institute assisted in teaching. The orchard is a praiseworthy undertaking established by the Synod. Seeing the devastation, I was glad we had something to help them. To meet the insect and disease menace to plants we have organized five departments in the University into a co-operative insecticide project. We are growing pyrethrum and other insecticidal plants; testing their products; identifying insects and diseases; writing farmers' pamphlets, the first of which are on the press now and recommending and selling the finished products.

"O-o-o-oh, its growing!" thrilled the high pitched excited voice of one of the girl students in her garden plot. Last spring each of seventeen girls had a four hundred square foot plot which she dug, fertilized, planted and cared for herself. This fall we have supervision of thirty

four. They will plant fruit, flowers and vegetables. Skin peels and hands blister but they get a great kick out of it.

Our apprentice class for training men who have not university standing has started. These men learn horticultural practices in our orchards and gardens. Ten is our limit. They do regular outdoor work during the day and have occasional classes in the evening.

'The King of Kings' the newly acquired addition to our visual education material, proved a real thriller to the refresher class of seventy church leaders held in the Seminary during the latter part of June. The film promises to be a great inspiration to many. The price we paid for it makes it seem almost a gift, but that is another story.

LIFE IN WUCHOW

"Happily for us we found native pineapples and each ate a whole one, holding it by the handle, or stem. They were fine for quenching the thirst. Did I enjoy the first glass of ice-water after arriving home? My own bed was wonderful, too, after two nights in chapels, two on passage boat, and one on a small row-boat where only the boards formed the base. We were anxious the first two days as we passed first the robber section, then the occupied territory, then the section controlled by Puppet troops. After coming into free territory, our fears were allayed to some extent as we pressed on toward the Kwangtsai border and Wuchow.

"Canton is so different after the tragedies enacted there and our once beautiful compound at Tungshan is almost deserted, except for one lone lady missionary recently returned to open Primary school for refugee children. One of our brethren is on the job to look after the interests of our Mission and to assist with the refugee work, while Dr. and Mrs. Hayes are busy with the sick in the Two-Kwongs Hospital not far away.

"As I left the compound at 6:30 a.m., I passed several hundred refugees assembled on the church grounds waiting for their portion of rice to be given out at 9:30 or 10 o'clock. A deathly silence reigned, where once hundreds of students had gone in and out, and where business and activity were the order of the day. 'How long, how long!' is our cry, as we consider the destruction and the suffering all around. Some of our missionaries have been there almost continuously and contributed much to the cause of suffering humanity as well as to preach the unsearchable riches of Christ.

"This section of Wuchow has suffered greatly from the two bombings, one in 1938 and the other in 1939, during the Baptist World Alliance. The resident section around the church is worse than any other, where now are seen bare brick walls and wreckage of every description. So few believers had come from this section in comparison with the number of residents. They have recognized the superior quality of our schools and hospital though the past years and have patronized them in great numbers. So they have at least been able to hear the Gospel, even though those accepting it have been few. We are trying to drive home the lessons of these days in every one we contact.

"There are now about 140 patients in the hospital and we seem to be unable to get around with the message. We have only one evangelist now and he is soon to be called by the church as pastor. We are anxious to have two good zealous workers as well as the two Bible women we usually employ.

"There are so many poor, both in and out of the church, that it becomes necessary to do a great deal more in the way of material help than we

would like to do. It creates problems, not a few, for us who want people to be genuinely converted in heart and life, as a motive for coming into the churches.

"The love of many shall wax cold," one of the Prophecies of the last days, is being fulfilled in China among South China Christians. So we depend more and more upon your support through prayer and intercession to make effective the Word as held forth from day to day and to make Christians faithful under trial and also in their witness.

"There goes the air-raid alarm for the third time today. With the second signal, I shall be getting near the entrance to the basement room where my husband and I usually stop until the all-clear is sounded. I suppose what we have here is nothing to compare to what is taking place in Europe. The Lord gives grace and added grace for these things." (Western Recorder, November 21, 1940.)

OCCUPATIONAL THERAPY

One of the chief problems in a leper hospital is to provide occupation for the patients. The Tsinan Leper Hospital is a small institution housing fifty patients. It stands on about ten mu of land, so that little farming can be done. It has no well, as attempts to strike water in neighbouring land have been unsuccessful. Running water is supplied from the University system, but it can only be used in limited quantities. So there are considerable initial difficulties in the way of agriculture. It may be of interest to describe some of the ways in which the problems of occupation and exercise have been met.

Exercise is an important element in the treatment of leprosy. Our men play basketball, but, as an occupation, ball games are apt to pall.

Part of the land is laid out in small allotments, and most of the able-bodied patients have each a small plot of their own on which they grow flowers or vegetables. They like to irrigate this by turning a tap into a channel and allowing the water to find its way down the field and to guide it into the garden plots. But this pleasant game is not allowed. They may use all the water they can carry in buckets and no more. This both gives work and saves water. Their chief hobby in these gardens is growing chrysanthemums.

Another occupation is weaving. This has been carried on for many years. We make all the cloth used in the Leper Hospital, for clothing, sheets, gauze and bandages, and, this year, have been supplying bandage cotton to the University Hospital, where it is, of course, sterilised before use.

This year, we have started a farm-yard. A wall has been built round a plot of ground adjoining the hospital, about 60 yards long by 30 wide. The foundation is of stone and the upper part of mud brick, with a coping of tiles. The wall was built by regular housebuilders, but the mud bricks were made by the patients. A mud wall is liable to crumble away, but, with a good foundation, it can be repaired, or pulled down and rebuilt, by the inmates from time to time, without cost. The wall cost \$850. Two welcome and unexpected gifts, one of \$300, by a Chinese lady in Tsingtao, and another of \$500, by an American lady in Pei-tai-ho, have defrayed the cost. Another \$450 which we had in hand will launch the project. We have started keeping goats. A dairyman in Tsinan gave us a handsome present of seven goats. The lepers have built a goat-house, and, during the summer, have been cutting grass and laying in a supply of hay. Every day one or two take the goats out along the roads

or on to the hillsides to pasture. Milk is a most valuable adjunct to their diet and it is to be hoped that, in time, we shall have a herd and enough milk for all the patients.

Just now the yard is full of chrysanthemums in pots, but, when they are over, we shall start keeping chickens. The chicken house has been built. We also plan to keep rabbits, which is a way of turning greens into meat; while the work gives flavour to life, as well as to the diet.

The lepers held a special Thanksgiving Service recently for the farm-yard. Most of our lepers are Christians, and they have learnt all they know of Christianity in the Leper Hospital. It is very simple and spontaneous in its expression. They sing hymns and psalms to traditional Chinese chants with great fervour and joy, and, though voice production is not at all like a cathedral choir, they sing well, with the precise rhythm dear to Chinese. The program of the Thanksgiving Service was written up on a blackboard, 17 items. There was no audience. It was offered to God. It was both serious and gay; hymns and prayers and recitations of passages from Scripture and some speeches. Two blind men recited part of the prologue of St. John's Gospel. It is remarkable that simple-minded and unsophisticated men should select that august passage and offer it in praise to God. A boy played a hymn tune on a mouth organ, as his contribution,—very nicely in tune too!—and a newcomer, not a Christian, played a solo on a fiddle. The whole wound up with a feast of peanuts! I have no doubt that as a thanksgiving it was well pleasing to our Father in Heaven. (The Leper Quarterly, December, 1940.)

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Work and Workers

Nanking Seminary Review:—The December number of the Nanking Seminary Review features two articles, one by Dr. Z. T. Kaung and one by Dr. Handel Lee, describing the Methodist Church in terms intelligible to non-Methodists. A second feature is a series of three lectures given by Dr. T. C. Chao at West China Union Theological College last spring on the subjects Knowledge, Experience, and Faith, The Revelation of God, and The Incarnation. The review is planning to stress impartial and critical reviews of new books, and is making a good start with reviews of Hwang Shih's translation of the Teacher's Commentary, the biography of Hunter Corbett, and Religious Symbolism, three books all published by the C.L.S. Tseo Ping-i's notable translation of Emil Brunner's *Our Faith* con-

tinues with another instalment giving chapters 5 and 6.

Do-Seuk's Life at Kutien:—Do-Seuk, (the C.M.S. Girls' School, Foochow) is very grateful to our Kutien friends who, at considerable inconvenience to themselves, made room for our large numbers in May, 1939, when all Middle Schools were hastily evacuated from Foochow.

The beauty of the country has impressed us all, and I hope we may learn more about local birds, flowers and customs by degrees.

We had only one failure in the recent Senior Uniform Examinations, and one pupil distinguished herself by being the only girl to obtain High Honours.

During the past year, twenty-one girls have been baptised, and ten were confirmed by Bishop Ding on the memorable Sunday of

Kutien's second air-raid. One girl, who cannot return next term, was Bishop Sargent's first Do-Seuk candidate on the occasion of his visit on July 3rd. She told me afterwards that she owed all her knowledge of Christianity to this School, and many others could say the same.

There is a group of keen Christians who support the weekly School Prayer Meeting, and they can be counted on to help in Sunday School and other evangelistic work, but there is so little privacy possible that one feels the spiritual life of the girls has suffered. However, we hope before long to move into the former "Birds' Nest" on another hill, as the buildings loaned to us are now needed. (Fukien News, October, 1940.)

Trinity College in Chungan:—Trinity College in Chungan is very different from Trinity College in Foochow. In Chungan life is very simple, we sleep in narrow bunks which are uncomfortable; in Foochow we each had a desk, in Chungan two or three share a desk. The dining room is not in the same building and everything is inconvenient. There are difficulties but things have been gradually improving. The number of teachers and students has increased, likewise have extracurricular activities. For instance, there are now Religious Discussion Meetings, and different kinds of literary societies. These organizations are carried on by ourselves. "The Christian Association" is maintained by the Christian students and it plays an important role in the school. From this we train ourselves to have the spirit of self-control and co-operation. These are the good results of the new organizations that we now have.

Co-education has been adopted by our school in Chungan. It has been successful because the discipline of our school is very strict indeed. Our school is run on a

tutorial system, which is a great help to us. We can choose our own tutors among our teachers. These tutors are devoted to their students. All they do is in accordance with Christian principles. We can take any kind of problem to our tutors and they will explain things to us as well as they can. So although we are far away from home we have our tutors who are like our own parents to us.

The most important work attempted by a band of Christian students is carried on in connection with the parish church every night. Our aim is not only to teach some illiterate men to read and write, but also to make them understand something about our Heavenly Father. Some of them have begun to turn to Jesus and to decide to forsake idol worship. (Fukien News, October, 1940.)

The Word Goes Forth in Shunteh, Hopei:—I have had a bookseller going this winter to the country districts and he has sold several hundred dollars worth of books. I certainly am encouraged about it. I used to sweat and work trying to sell books with little result. But a new spirit is abroad in the land, people want to know about the doctrine which they believe. Our Book stall has also sold many more books than it used to sell. (Religious Tract Society Report, 1939-1940.)

Use of Tracts in Anking, Anhwei:—Thank you so much for the Free Grant of Tracts received this week, which we are very glad to have.

The first lot you sent were used in special Chinese New Year meetings, held both in the homes of the people and here on the Compound. As a result of those meetings 30 new Enquirers were enrolled.

We are planning to use this second supply of tracts in the hospital wards, in the faith and hope of many of the patients being led to the Saviour through them.

These small booklet tracts are very suitable for patients in bed as they are easy to handle. (Religions Tract Society Report, 1939-1940.)

Changsha Notes:—The Rev. Newton Y. C. Liu writes to Bishop Gilman, "I am glad to report that on September 29 I celebrated Holy Communion at Hsiang Ya at 6.45 in the morning. About thirty persons made their Communions including members from the Yale, Presbyterian, Methodist, Norwegian, Evangelical and American Church Missions. There were Americans, English, Norwegians and Chinese. This monthly celebration marks a great step forward from the point of view of the religious life of the community and church unity. Last month cushions from the Yale households were used for kneeling cushions when receiving the Blessed Sacrament but this time there were kneeling cushions specially made for us. The superintendent of the Norwegian Mission and his wife loaned us big candles and we borrowed a wooden cross left in the Y.M.C.A. The offering was \$28.93 and is to be used for relief work."

"In the month of October everything including the monthly celebration of the Holy Communion at Hsiang Ya went on as usual. A union Prayer Meeting on the Double Tenth (Oct. 10) was held in our Church and some 800 people attended. We had a very impressive service with a good choir trained by the Rev. Thomas Hu and with lighted candles (rather expensive these days) on the altar."

Mr. Liu's main interest in life is the suppression of opium and to this end he preaches incessantly wherever he is and his words have helped many a man. He reports from Changsha that in that center opium seems to be drawing its last breath as the Government has still carried on its suppression policy inspite of the war.

Mr. Liu spends much time in the Yale hospital talking with the patients, listening to their troubles, cheering them on their way, suggesting pleasant instead of painful thoughts as a means of cure and not a few have been won to Christ by his method. In real humility Mr. Liu writes of his own feeling of imperfection in being used as an instrument by God and he urges each patient who feels himself helped in any way, to give glory to God. The Hankow Newsletter, July-November, 1940.)

Life in Hsichow:—Who said that nothing ever happens in Hsichow? It seems to me that our situation is one of busy isolation or maybe isolated busy-ness. Every week is crowded with academic appointments with all sorts of extra curricular activities super-added. In retrospect October seems indeed a crowded month. Of course we all felt we were moving to the very end of the world but there is always another far horizon. This last month we have had a string of visitors for whom Tali is a metropolis. First came Dr. Rock of National Geographic fame. He was a never-to-be-forgotten guest, a scholar who easily stooped to our limited intelligence and kept us listening intently to rare bits of botany, ethnology and philology interspersed with tales of travel and adventure. A few days later we entertained briefly,—sometimes with only a cup of tea,—a succession of missionaries connected with the Assemblies of God,—people familiar with half a dozen tribes and used to real frontier life, but strangely ignorant of the rest of the Eighteen Provinces and only becoming cognizant of the present conflict. The next week we had as a house guest a man named Morse, a descendant of the great Samuel F. B. This worthy descendant has worked on the Thibetan borders for nineteen years, most of the time living at

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Batang. His tales were in a different way as thrilling as Dr. Rock's. The complete isolation of Mr. Morse and his family makes Hsichow seem positively urban, if not cosmopolitan. There happened to be a faculty tea the day he arrived. He said afterward that not since his furlough had he spent an afternoon with educated, refined people. He spoke of Thibetan raids upon the border tribes as commonplace affairs while we listened horror-struck. One of Mr. Morse's interesting projects has been a series of experiments with many different varieties of foreign fruits. He now has a fine strong orchard of five hundred trees besides several vineyards. The neighboring tribes are beginning to start trees and vines of their own now. He has the satisfaction of having civilized and Christianized a community of two thousand tribes people. (The Hankow Newsletter, July-November 1940.)

Y.W.C.A. Continues to Grow:— "The consciousness of the Y.W.C.A. as a National Movement is growing in spite of the many factors which work against maintaining unity.... Active work has had to be suspended in six cities and two rural centers; several of our buildings have been looted and two destroyed.... Our 'Y' membership has shown a gratifying increase. The mass migration to the interior has resulted in the extension into many new city and rural centers and Y.W.C.A.'s already organized in Chungking, Chengtu and Kunming have been vastly extended and strengthened." "The Y.W.C.A. is a living organism having a warm and vital meaning in the lives of thousands as it helps them grow and builds into their lives the values that are worth while." And over against this comes the sentence "insecurity, financial stringency, restrictions of many kinds, housing shortage, time spent in dug-outs from one to eight hours at a stretch,

people scattered and moving to isolated places, destruction, flight, readjustments—these are all a part of the life we live and yet, nevertheless, there is a general determination among local Associations to carry on in their original locations whenever possible."

The Great Tide of Refugees in China is Driven on by Flood as well as by War. Every city Association has been or is still carrying on various relief projects. As need arises the local Associations take up the work alone or in conjunction with other agencies and as soon as possible these refugee groups are organized into working cooperatives or absorbed into the general programme. "We had bought a large boat for transportation of goods and people and then another was pressed into use. A refugee camp was set up in a municipal school; we recruited about twenty young men and women to act as volunteer workers. They lived in the camp and carried on policing, sanitation, clinics, feeding and housing.... When the refugees were moved from the school to a camp.... a crop of workers moved with them, opening a day school for children, one for women, a work project for women, a Sunday school, clinics and a maternity hospital, the latter being started by another organization and being taken over by the Y.W.C.A." (World's Y.W.C.A. Monthly, November, 1940.)

Anking, China:—The Rev. Lloyd R. Craighill, bishop-elect, writes from China that the Rev. M. T. Wang, formerly assistant at the Cathedral in Anking, is taking in earnest his work as chaplain for the school at Moulin and is getting results. David Lee, the headmaster, is much pleased with this important part of school life among the 300 boys and girls.

There are also three primary schools and a kindergarten in that area under the energetic leader-

ship of the Rev. Arthur Wu, with an enrollment of over five hundred. Some of our experienced diocesan teachers are finding a refuge and a chance to work at that place. They are back in a mountain district away from any highway. Military action threatened but moved away.

Up at Kuling the Rev. Ralph Chang found about thirty people awaiting baptism, largely through the efforts of Mr. and Mrs. F. C. Brown who have been working there among refugees.

Nanchang, normally Mr. Craighill's own headquarters, is still a closed city, near to the front. (Forth, November, 1940.)

Teach Useful Trades:—Sixty little girls in the mission welfare school at Soochow, China, are learning embroidery, and sixty boys are learning trades so that they will not face starvation or beggary when they leave the school's care. The boys are a project of the Men's Auxiliary of Grace Church, Soochow, where the Rev. Henry A. McNulty is in charge. (Forth, November, 1940.)

Seventy Mile Trek:—Trudging in from the country with a bag of rice slung over a shoulder, more than 70 men and boys aged 14 to 60, all either Christians or on the way to being Christians, came to St. Bartholomew's Church in the Chinese city of Zangzok where the Rev. Hollis S. Smith and his staff held a ten-day school of religion for them.

There are four country chapels from which the people come to these short-term schools. Besides bringing their rice and bedding they pay a small fee, in addition to giving up the ten days of work on their farms. Classes were taught for all stages of knowledge, those preparing for baptism or confirmation and those already confirmed. Health talks and clinic

treatments supplemented the Religious instruction, Mrs. Hollis Smith acting as doctor and nurse.

This mission at Zangzok is one where only whole families are admitted to the Church. Within a year, 180 families have come in, and in less than three months just recently, 31 more new families have been accepted. Neither baptism nor confirmation is permitted until after many months, but in spite of this long training, 137 persons were confirmed in a year. (Forth, November, 1940.)

St. Andrew's Hospital, Wusih:—The lonesome life of a "grass-widower" is made bearable by intensely interesting work. The idea of keeping things going in as many lines of work for His cause in as many stations as possible is an appealing one.

Certainly these people need someone to help them in these trying days when there is no law and when rice is so high in price it is almost beyond the reach of the average family. There was a man lying in the hospital who was a clerk in a bath house. Guerrillas came in for a bath and a spy told of their presence. A raid followed and three guerrillas were captured. The clerk was accused of being of their party. His examination consisted of being suspended head downward from a beam, his feet tied with a rope, and in being beaten. Each time, and it happened five times on three successive days, he became unconscious. He was revived by having cold water dashed over him and was then given the "water test." This consisted of forcing twelve bottles of water, size not given, into his stomach. It was probably canal water for he got a severe diarrheal infection and was so much prostrated by his experience, he developed a gangrenous ulcer of the mouth and left us against

advice, in an apparently hopeless condition.

This story gives one kind of hardship for which people need help. The cases of chronic starvation, of gunshot wounds, of burns inflicted by robbers, of pneumonia, typhus, dengue and malaria complete a picture of conditions up-country which shows how urgent is the need of the work hospitals and relief agencies are doing. Will an imminent war stop it all? Not as long as it is only imminent.

Here at St. Andrew's the most striking thing is the steady way work has gone on in spite of a host of difficulties. Dr. Jack Roberts has more than won his spurs and if Miss Lenhart had any more to win, for she has had hers for a long time, they would be too long and in the way! Here is a fine hospital and a wonderful School of Nursing, and they with their Chinese Staff, made it go and go well. Each one of them was carrying two people's work. (District of Shanghai Newsletter, December, 1940.)

Zangzok Newsletter:—We have just completed one of the most successful Short Term Schools for Women ever held in the Station. Because of the numbers involved it was necessary to divide the school into two periods of ten days each. Every out-Station in the district was represented. Actually it was two Short Term Schools. Lack of teaching staff made the division necessary. Too large classes could not be handled easily. There were a total of 165 women and youngsters in attendance, youngsters between the ages of ten and thirteen. Even this number made teaching problems for our small staff for some women had had no instruction at all, others were fairly well advanced. But all, teachers and students, entered into the spirit of the school and put up without complaint whatever discomforts

and deficiencies there were. A large number of mothers with babes in arms were present this time, more so than usual perhaps. All were made welcome, however, for that is no difficulty in these parts. The children all nurse, sleep with their mothers and are hardly ever let down out of their mother's arms. No artificial feeding with its problems of bottles and formulas and no special equipment for the care of babies. Even so it would seem to people at home almost impossible to carry on a school for students with babes in arms. But such is not the case here. Conditions are different. The studying is done aloud, the prayers, catechism, hymns and other parts of the Prayer Book learned by heart. Noisy but efficient and not annoying to anyone. Not even during church services, for one cheep out of a child and it is promptly fed. There is necessarily some coming and going but we are used to that and nobody minds.

Apart from the teaching, the spiritual side was emphasized even more than usual this year. Besides the daily Eucharist and Morning and Evening Prayer services, there were two preaching services daily. For these, Miss Wang Sing-teh the Evangelist at St. Peter's in Shanghai came for the first ten days and the Rev. Y. P. Van of Quinsan took the second part. Both are excellent speakers and pushed home the spirit of devotion and love for Christ and His Church to our people in a manner at once simple and understanding. The ready help from both is much appreciated here, for it is not easy for people to leave their own busy work for so long a time. Each night at retiring time the day was closed with the Service of Compline.

The playground started by Mrs. Smith on the former Girls' School compound has been successful beyond all expectations. The place

is crowded every day and sometimes greatly overcrowded, the numbers of children running from fifty or sixty to a hundred and sixty. All we have by way of equipment is one ping-pong table, a slide, a see-saw and two swings. The one teacher in charge is considerably put to it to keep the peace, and the children lined up for turns. It is the only place of its kind in the city and is frankly an experiment in social service with no attempt made to make Christians of the children. We do, however, have a Sunday School for all who wish to come. The attendance for this now averages 70 children who come regularly. In addition, each day there is a kindergarten class for little tots with songs and stories. Twice Mrs. Smith invited mothers to come for tea and a talk on what the Church is and what it stands for, with most gratifying results. The goodwill and gratitude of the parents is ample return and more for the very little outlay in money made for the playground. (District of Shanghai Newsletter, December, 1940.)

Social Betterment for Tribes People:—Some of the projects carried on along the line of social betterment in this Tribes Work have been the building of bamboo bridges. Only those who are acquainted with the topography of Szechuen and the importance which bridges play in the economic life of these people will realize how the building of these bridges is appreciated by the tribes people. It is becoming widely known that these bridges are being built by the Christian Mission among the border people and it is winning not a little good will.

We have also been presented with a radio receiving outfit. It is set up at Tsakunao. It has been arranged to keep it regularly provided with electric batteries from Chengtu. They receive the news broadcasts from Chengtu. These

are mimeographed and issued as daily bulletins, the only news service within a radius of 500 li. It is needless to say that this is very much appreciated by the people in those areas.

Another most encouraging feature of this first year's work among the tribes people has been the great interest taken by the students of Christian universities in Chengtu. Early last spring Andy Roy and his associates in charge of student activities on the West China University campus, announced that they expected to organize a student summer service project among the tribes people, and called for volunteers. An unusual interest was immediately manifest among the students. There were more than 500 applicants to join in this project. Under an Advisory Committee consisting of Presidents Wu Yi Fang, Chen Yu Kwang and Lincoln Chang, and others, this project was made the basis of considerable preparatory study among the students during the spring semester. After most careful weeding, a total of 79 were finally selected for the project. Under the experienced leadership of Andrew Roy and Newton Chiang, the party set out, divided into nine patrols, each patrol responsible for religious-education, Christian work in the homes, medical service, agricultural institutes and social research in the immediate neighborhood of nine towns which were carefully chosen to be their centres of operation.

They returned to the Campus at the end of the summer enriched by their summer's experience, happy in a service for others well done. Already as a result, one of these students has volunteered for Evangelistic work among the tribes people after completing his studies in theology and agriculture. (The Church, December, 1940.)

In Spite of War, His Church Marches On:—Arthur M. Romig from Hwaiyuan, Anhwei, writes:—“The first week in July, we held here in Hwaiyuan our annual ‘Leaders’ Class.’ Every year in the summer, we try to get the country leaders in from all of our sixty odd country chapels and Christian groups. This year more than two hundred came in for the eight days’ meetings. The registration was limited to Christians and those inquirers who were ready to be examined for baptism. Mr. Wang Ming-tao of Peking was the guest speaker and he delivered stirring and timely evangelistic messages. Though the weather was at its hottest, the Boys’ School chapel was filled to capacity morning and afternoon with five or six hundred people. Aside from the evangelistic meetings, we divided into about twenty classes. Some of these classes were for illiterates, (only three illiterate men in the group but many women), some for young men, elders and deacons, older men, etc. We had courses on Stewardship, Bible Study, the Meaning of Church Membership, etc. Morning and evening we met in small groups for prayer and discussion of the messages of the day. Aside from the 48 people accepted as catechumens, the more than thirty baptized, and the five deacons installed, we find that at least two districts in our Church have, during the summer, raised enough money to invite their own evangelists and, we hope, soon to have their own organized Churches. We certainly need able and well trained men to meet these situations of people needing instruction.” (The Church, December, 1940.)

Christianization of the Shanghai Leprosarium:—“Far over three-fourths of the lepers in the Shanghai Leprosarium are now Christians. They have organized a church with its own officers and pastor. As soon as the hundredth

convert is gathered in the church they expect to hold a session of public thanksgiving for all God’s favours. This remarkable work is the result of a little over two years’ work and can be ascribed under God’s blessing to the untiring efforts of the early Christian group to win others for the Lord Jesus Christ.”—Lee S. Hui-zenga, M.D. (The Leper Quarterly, December, 1940.)

A Great Response:—I must tell briefly of one such outstation opened last November. In October we sent the tent up to Liuchi, a market place twelve miles north of the city. The response was so encouraging, that after two weeks’ mission we decided to rent buildings and open permanent work. One month later I spent the weekend in this place. I had heard reports of the tremendous crowds, but had somewhat discounted them for I know how easy it is for the Chinese mind to exaggerate. I travelled by bicycle and got there early Sunday morning to find not only the building packed out, but the courtyard as well. We had three meetings, and were finally obliged to invite the people to go home at the end of the day! In all, over three hundred people had handed in their names as inquirers. Of course, we don’t imagine for a moment that everyone knew what he was doing; but that God is working no one can deny. Next month Miss Williamson and Miss Williams from Taiho will be at this outstation for three weeks teaching the women to read. Pray for that work. (China’s Millions, September-October, 1940.)

Wide Sale of Scriptures:—In spite of war conditions, greatly accentuated by local floods, the past year has been a record one in many respects. Naturally the flooded condition of a great portion of the district for six months in the year greatly hinders the work of the colporteur. Still he was able to dispose of a record number of gospels, 6,331 in all.

besides a goodly number of Bibles and New Testaments. Considerable work was done in the form of voluntary colportate effort by country Christians. In this way we sold an additional 10,000 gospels. This is a type of work which doesn't often bring immediate visible results; but God has promised to bless His own Word, and we believe He will.

In spite of disrupted communications resulting in uncertain postal services, the sales of the Gospel Bookroom were higher last year than in any previous one. Hymnbooks and Bibles were sold as fast as I could get them from the coast. In all we sold 400 hymnbooks, 359 Bibles, and 300 New Testaments. We could have doubled these figures had we had the stock on hand. As it was, we ended the year without a single hymnbook, and only a few odd types of Bibles on hand. At one time I received a shipment of 100 hymnbooks, and the whole thing was sold out in ten days. Already this year, I have sold over 300 hymnbooks in

Fowyang district. I wrote yesterday for 300 more. In addition to these, we have sold hundreds of posters, and a goodly number of books. (China's Millions, September-October, 1940.)

Added to the Church:—During our Autumn Conference perhaps the most impressive session was the baptismal service on Sunday afternoon when no fewer than 140 men and women confessed their identity with Jesus Christ in His death and resurrection. This was followed by a communion service, at which time these new converts were welcomed into the fellowship of the church. These, together with the outstation baptisms in the earlier part of the Fall, brought the total number of baptisms for the year up to 19. I don't happen to have the records for previous years, but I believe this is one of the best in the history of this church, something for which we may well give thanks. (China's Millions, September-October, 1940.)

Notes on Contributors

Dr. C. S. Miao is general secretary of the China Christian Educational Association. He is also the secretary of the National Christian Council and secretary of the National Committee of Christian Religious Education.

Dr. H. B. Chu is general secretary of the Council on Medical Missions, Chinese Medical Association.

Miss E. Bradshaw is a member of the Methodist Church who has been for many years attached to the staff of Laura Haygood Normal School of Soochow, now operating in Shanghai.

Prof. D. Wenzell Brown is on the staff of Lingnan University at present working in Hongkong.

Rev. C. Wilfrid Allan has been in China for many years under the auspices of the Methodist Mission Society. He is one of the secretaries of the Christian Literature Society.

Rev. O. A. Griffiths is a member of the Society for the Propagation of the Gospel and is working at present as head of the department of Religious and Social work in the Peiping Union Medical College.

Mr. Daniel C. Fu is a senior secretary of the National Committee Y.M.C.A. who has been in charge of secretarial training.

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